

THE CHRISTIAN MINISTRIES TO THE VIETNAMESE REFUGEES  
IN ORANGE COUNTY

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A Professional Project  
Presented to  
the Faculty of the School of Theology at Claremont

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In Partial Fulfillment  
of the Requirement of the Degree  
Doctor of Ministry

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by  
Phu Xuan Ho  
May 1986

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of the School of Theology at Claremont in partial  
fulfillment of the requirements for the degree of*

**DOCTOR OF MINISTRY**

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## ABSTRACT

By April 1985, ten years after the first wave of Vietnamese refugees arrived in the United States, Orange County had 84,500 Indochinese refugees and more than ten thousand in other status, so the total Indochinese population has reached over 95,000: one of the highest populations per capita in the country. This county is home to more Indochinese refugees than are the entire state of Texas, which has the second largest population of Indochinese refugees in the country. As a survey conducted at this same time, eighty percent of them are Vietnamese. This means more than seventy thousand Vietnamese refugees are settled in Orange County.

Since 1975, many churches have provided emergency social services for them. They have attempted to provide sponsorship, housing, training in English as a second language, and employment services for the refugees, as well as evangelistic efforts to bring the Good News to the new arrivals. Recently, many other refugees from other states have migrated to Orange County due to the cold weather in their initial location of resettlement. This is a golden opportunity for the Christian churches, both Vietnamese and non-Vietnamese churches, to become involved in finding suitable avenues for evangelization.

This project deals with the problem of understanding

the Vietnamese setting and the ministry to the Vietnamese in the context of American society and culture. It assesses the Protestant Christian ministries to the Vietnamese in their homeland, their different backgrounds, their resettlement, and the problems they face, as well as what they have received from the community and their contribution as a new group. All will serve as collateral disciplines for understanding the Vietnamese refugees in a new perspective.

The study is designed to open up a new way for the churches to catch the golden opportunity to response to urgent needs of the Vietnamese refugees in many areas so that they may be evangelized and integrate into the church.

## INTRODUCTION

### 1. Problem Addressed by the Project:

The Vietnamese refugees in America constitute a special group of people that needs to be understood before it can be evangelized and integrated into the church.

This project deals with the problem of understanding the Vietnamese setting and the ministry to the Vietnamese in the context of American society and culture. The problem of working with the Vietnamese in America is distinctive because they differ from the Vietnamese in Vietnam; they are neither American, nor Vietnamese. They are in the process of being Americanized. The Vietnamese come from a different background, basically Buddhist and Confucian. Our church ministries must look at the Vietnamese ministry from a different perspective in light of the experience of American culture. The very fact that the Vietnamese in America have been so insulated from American culture requires a ministry that assists them to adjust to the new circumstances.

The refugees are different from immigrants in that, unlike immigrants who come of their own free will, the refugees had no choice in coming to another country, while the immigrants usually had the intention to come, learned about the country, and prepared emotionally, economically, and financially for the change, the refugees had none of these advantages. They were not prepared to come, and did

not even know the country.

## 2. Importance of the Problem:

This difference has significant implication in how we as Christians deal with these refugees. First of all, as Christians, we are commanded by Christ to preach the Gospel to all people. In order to preach the Gospel to the people, we have to understand their condition and situation, their ability to receive the Gospel. This is especially true when those persons are refugees in our country, and when they had no freedom to receive the Gospel in their own country.

The Vietnamese, if they become Christians, would make a significant contribution to the life of the church because of their cultural background, and because of the limited number of the Vietnamese Christians in their homeland and in this country.

The leadership of the church, both Vietnamese and American, should understand the special position and situation of the Vietnamese in this country. After they become Christians, if the door in their homeland were to open, they would have a strategic position from which to proclaim the Good News to nearly one hundred million Vietnamese people still in their homeland now. By year 2000, the population in Vietnam may reach one hundred million, drastically increasing the number of people who need the Good News. These refugees are the most natural ones to present that message. Furthermore, it is important for the

church to integrate these people into its life to unify the body of Christ. To do this, the leaders of the church should know the culture, the needs, and orientation of the Vietnamese.

### 3. Thesis:

The thesis is that the Vietnamese in America are a special group of people that needs to be understood before they can be evangelized and integrated into the church.

### 4. Definition of Major Terms:

- Vietnamese: When we use the term Vietnamese, we mean those people who come from Vietnam and speak the Vietnamese language, including the various ethnic groups in Vietnam. Our usage has a linguistic connotation, rather than an ethnic one.

- Refugee: The term "refugee" as defined in the Migration and Refugee Assistance Act of 1962, as amended, shall be deemed to include aliens who (a) because of persecution on account of race, religion, or political opinion; (b) cannot return there because of fear of persecution on account of race, religion, or political opinion, and (c) are in urgent need of assistance for the essentials of life.<sup>1</sup>

- Immigrant: One who plans to leave his/her country in order to resettle in another country with plans and intentions.

- Orange County: The county situated south of Los Angeles County, north of San Diego County, west of Riverside and San Bernardino Counties; consisting of twenty-eight cities; with a total population of two million.

- Ministry: Includes all activities done in the name of Christ by the Christian churches.

The word "ministry" in its broadest sense denotes the service to which the whole people of God is called, whether as individuals, as a local community, or as the universal Church. Ministry or ministries can also denote the particular institutional forms which this service may take.<sup>2</sup>

##### 5. Work Previously Done in the Field:

Because the Vietnamese refugees have been in the United States since only 1975, little scholarly work has been done on this subject. However, there is small body of work related to the Indochinese refugees in Orange County.

C. Beth Baldwin says, "The Indochinese refugees were different from other immigrants, though, because they were not moving where a support base of relatives, or ethnically similar people, already were established. There were no Indochinese communities ready to sponsor the refugees and explain the complexities of living in America." She writes about the impact of Indochinese refugees in Orange County, and the challenges and opportunities with the purpose of raising the support within the community for a successful resettlement of the newcomers.<sup>3</sup>

The South Coast Repertory group in publishing Second Lives, hopes to make us aware of the immigrant and refugee experience of cultural and linguistic encounter and change as it exists in Orange County. They hope that this collection of articles will break through the anonymity that prevents us from recognizing and understanding what immigration means to Orange County today and in the future."

No significant work has been done in this area. The author hopes that his work will serve as a foundation for study and research in areas of Christian ministry to the refugees, social service, mental health, ministry to family, etc.

#### 6. Scope and Limitation of the Project:

The intention of the Project is to study the Protestant ministry among the Vietnamese in Orange County. This study does not include other groups of Indochinese who came to Orange County such as the Laotian, the Cambodian, and the H'mong. This project intends to study only the Vietnamese refugees who live within the limit of twenty-eight cities of Orange County. It will exclude refugees who live outside Orange County, and refugees who do not speak the Vietnamese language. It will also exclude ministry and social work done by the Catholic Church.

#### 7. Procedure for Integration:

This project would integrate the theology of



evangelism, the biblical understanding of theology of evangelism and theology of culture with social sciences. The theology of evangelism will be basic. The main thrust is to evangelize the Vietnamese refugees, which requires that we understand the nature of evangelism. So theology of evangelism will serve as the backbone of the study. The theology of culture will serve as the foundation for understanding. It will integrate the functional disciplines, such as psychology, sociology, and economics. Those will serve as the collateral disciplines for understanding the Vietnamese refugees in a new perspective. In the area of economics, for example, it is important to consider the sudden change in socio-economic status of the incoming Vietnamese. Many of them suddenly fell from Vietnamese middle class to American lower class, partially because they had lost almost everything they had in Vietnam and partially because of the higher standard of living in America. In this country one or two persons may share a bedroom, but in Vietnam, five to seven persons must share a bedroom. In America, a car is a necessity, while in Vietnam a car is a luxury. The economic status of many refugees placed them in a reverse position upon arrival in America.

Tools used will be largely library research of books and articles written in English and Vietnamese and field studies, including interviews with people in leadership positions, questionnaires, etc.

## 8. Chapter Outline:

Chapter One - The Protestant work in Vietnam. This chapter provides an orientation consisting of a brief account of the history of the Protestant ministry to the Vietnamese people, beginning with the arrival of Protestant missionaries in Vietnam in the first decade of the twentieth century.

Chapter Two - The Vietnamese refugees in the United States. This will deal with the reasons for the presence of Vietnamese refugees in this country, specifically the first and second waves of refugees, the initial resettlers, and the secondary migrants as well as the resettlement process and the relevant statistics.

Chapter Three - Theology. This chapter deals with the theology of evangelism and the theology of culture. The theology of evangelism will serve as the backbone of the study, and the theology of culture will serve as the foundation for understanding the Vietnamese refugees in a new perspective. The command of the Lord is to evangelize the people. But how do we understand them? How can they apply the Gospel to their own situation?

Chapter Four - The development of the Vietnamese community in Orange County. This chapter will deal with the different religious backgrounds of the refugees, their resettlement, and the problems they face, what they have received from the community, and what their contribution as

a new group has meant to Orange County.

Chaper Five - The Christian ministry to the Vietnamese refugees in Orange County. This will include the social ministry from its beginning in 1975, the church planting ministry, and the parachurch organizations.

Chapter Six - Prospect for the future. This will consider the needs of Vietnamese refugees as they present a golden opportunity for evangelism, church planting and transplanting, the support of the American churches, and the capacity of the Vietnamese congregations for growth and mission.

Chapter seven - Summary and conclusion.

## END NOTES

<sup>1</sup>United States of America Public Law 94-23, 94th Congress H.R. 6755, May 23, 1975.

<sup>2</sup>World Council of Churches, Baptism, Eucharist, and Ministry (Geneva: World Council of Churches, 1982) 21.

<sup>3</sup>Beth Baldwin, Capture the Change (Santa Ana, CA: Immigrant and Refugee Planning Center, 1983) 13, Patterns of Adjustment (Orange, CA: Immigrant and Refugee Planning Center, 1984) 17.

<sup>4</sup>Valerie Smith, Michael Bigelow Dixon (eds.) Second Lives (California: South Coast Repertory, 1983) 5-7.

## Chapter I

### THE PROTESTANT WORK IN VIETNAM

#### 1. The Alliance Mission in Vietnam

Evangelism in Vietnam was one of the first objectives of the missionary movement led by Dr. Albert A. Simpson, the founder of the Christian and Missionary Alliance. In his magazine Word, Work, and World in February 1887, Simpson called his followers' attention to the fact that "the southeastern peninsula of Asia has been much neglected, and that "the great kingdom of Annam," along with Tibet should be considered as a prospective mission of the Alliance.<sup>1</sup>

After a tour of Southeast Asia in 1892 and 1893, Simpson tried to send his people to Vietnam by many ways, but all failed until 1911, because Vietnam was still under the control of France which was by no means eager to welcome any missionaries besides the Roman Catholics. In the spring of 1911, R.A. Jaffray, a new missionary of the Alliance's South China Mission, led two other new missionaries, Paul M. Hosler and G. Lloyd Hughes to Tourane (Danang now), the largest port city of central Vietnam and prepared for a permanent ministry in Vietnam. Their work was reinforced by one Briton, one Norwegian, four Canadians and two Americans from 1912 to 1914 and many more after that.<sup>2</sup>

Between 1911 and 1927, the Protestant faith spread from Da Nang to four of the five states of French Indochina, and totaled eighty-two churches and gospel halls with a membership of 4,236.<sup>3</sup>

## 2. The Evangelical Church of Viet Nam

After sixteen years of pioneering and seed sowing, the Alliance Mission in Indochina saw its first goal attained in March, 1927: the organization of the local churches in a national body, the Evangelical Church of Vietnam. The year of 1927 was a historical year of the Protestant Church in Vietnam. It also marked the first graduation of the Protestant theological students in Viet Nam, the first ordination service of locally trained ministers, and the first constitutional conference of the national church.<sup>4</sup>

The Vietnamese Christians in the Evangelical Church of Vietnam experienced the faithfulness of the Lord through their country's history of domination and wars. In spite of the dispersion of some congregations and other frequent setbacks, the church continued to grow during the wars. One may say the church grew steadily in every situation and circumstance from the First World War, through the Second World War, to the First and Second Indochina Wars of 1945-54 and 1965-75. At the end of 1972, in South Vietnam, the Evangelical Church of Vietnam reported 45,287 baptized

members and a total community of 130,000. These were organized in 490 congregations and led by 424 official pastors. One third of the membership belonged to the mountain tribes, and their proportion was growing. Christians were zealous in evangelism. In the seven-year period from 1965 to 1972, which included the worst years of the Vietnam War, the ethnic Vietnamese churches increased at an average rate of 4% per year. The mountain churches, thanks to several people movements, increased at an average rate of 11% per year during the same period.<sup>3</sup>

While the churches in the South grew steadily, the churches in North Vietnam were in a contrasting situation. After 1954, most Protestant pastors and Christians had moved to the south. The two pastors that remained in the north came to terms with the Communist government and were permitted to carry on a limited amount of church work under close supervision. At present there is one major church in Hanoi and another one in Haiphong, each having 150 families of Christians. A handful of other smaller congregations are scattered in several places. Only one church exists among the tribal people. The total Protestant community in the north is estimated at 3000.<sup>4</sup>

### 3. Other Denominations

The Evangelical Church of Vietnam was the largest Protestant church in the country. Other denominations worked in the south only with communities over 5000. The Worldwide

Evangelization Crusade put its effort largely to tribal evangelism in the central of Vietnam. The Mennonites came in the 1950s and provided a great deal of social work assistance to the Evangelical Church, but did not plant local churches until the late 1960s. The Southern Baptists had churches and mission work in all the main cities. The Assemblies of God and Church of Christ worked in Saigon and some other provinces near the former capital. Several independent groups had adherents in the hundreds.<sup>7. 8. 9. 10</sup>

The Protestant community in South Vietnam, though small, had an influence and recognition quite out of proportion with its size.<sup>11</sup>

#### 4. Major Christian Activities

Evangelism The disruption and dislocations caused by wars have opened many new opportunities for Christian witness in Vietnam. Refugees uprooted from ancestral lands and tomb, and the highly mobile personnel in Vietnam's military forces have proven especially open to the proclamation of the gospel.

Vietnamese Christians have been carrying on most of the evangelistic efforts with missionaries usually in support roles. It was customary for many churches to have witnessing bands which visited individual homes in a chosen area, usually on weekends. Week-long evangelistic tent or open-air campaigns were other popular methods of evangelism.



Though initial response was generally good, follow-up was a problem. Refugees and military personnel in training camps, hospitals and prisons were the special evangelistic targets in the few years prior to 1975.

The Evangelical Church of Vietnam (ECVN) and the Christian and Missionary Alliance (CMA) cooperated in launching a saturation evangelism program called Evangelism Deep and Wide (EDW) in 1970. It aimed at the mobilization of all believers and the growth of new congregation through prayer cells. While EDW did serve to awaken interest in evangelism, by mid-1973 it had no noticeable effect on church growth among the ethnic Vietnamese. However, in several tribal situations, EDW principles proved effective in focusing the efforts of people movement.<sup>12</sup>

Since 1975, after all missionary personnel and aids left, the Vietnamese Christians have continued to evangelize their spiritually hungry country people, mostly through personal contacts.

Literature For the size of its population, South Vietnam had a high concentration of literature production and distribution. During the 1972 fiscal year, the Publications of the CMA and the ECVN produced over two million pieces of literature (over 77,000,000 pages). Besides relying on the resources of the CMA, this endeavor received grants from Bible Literature International, David C. Cook Foundation, and the Scripture Gift Mission.<sup>13</sup>

Other large producers of Christian literature were World Literature Crusade, the Southern Baptist Mission, and Assembly of God. During 1972 and 1973, Every Home Crusade (supported by World Literature Crusade) distributed a special printed tract, called "The Message of God to Every Family," to two and a half million of South Vietnam's estimated three million families.<sup>14</sup>

At one time, at least eight separate Bible Correspondence courses in Vietnam were in touch with a combined total of more than 50,000 students. The literacy rate among the ethnic Vietnamese was estimated at 75%. However, much of the literature evangelism described above must be classified as the "seed-sowing" variety. It is hard to judge whether literature work resulted in countable new Christians and growing churches.<sup>15</sup>

The literacy rate among the mountain tribal people was much lower than among the ethnic Vietnamese. Literacy material produced by the Summer Institute of Linguistics (Wycliffe) in about 20 tribal languages was intended to correct this situation.<sup>16</sup>

Bible Translation and Distribution The United Bible Societies reported the distribution in Vietnam in 1976 as follows:

Bibles	1,681
Testaments	17,660
Portions	171,541

New Reader Selections 147,418

-----

TOTAL (1976) 338,300

This total is contrasted with the 1972 total of 1,910,927 to give the context.<sup>17</sup>

In 1973 Living Bibles International came to Vietnam for purpose of sponsoring a much-needed translation of the New Testament in modern Vietnamese.<sup>18</sup>

Wycliffe and the CMA linguists, in cooperation with the United Bible Societies, worked on scripture translations in more than 20 of the approximately mountain tribal languages. The first entire Bible in a tribal language is the Rade Bible, published in 1974.<sup>19</sup> The largest tribe, the Jorai, also received a new Testament and a hymnal in 1974.<sup>20</sup>

Theological Education The largest pastor training institution was the Nhatrang Theological College of the ECVN. It opened its 1975 fall semester with 203 students. In the fall of 1973, the ECVN and CMA launched a Theological Educational Extension type program, which developed into a body of 1,200 students who met with itinerant teachers in half a dozen main centers throughout the country. Other schools for training ethnic Vietnamese ministers were a small Baptist seminary in Saigon and a school in Danang operated by the United World Mission. The two main institutions for training tribal pastors were in the

highland towns of Dalat and Banmethuot. In the fall of 1973 they had a combined enrollment of about 135. A serious obstacle to the recruiting of ministers in those years was the universal military draft for all men aged 18 and older. Since 1975, all theological training institutions have been closed, except the Nhatrang Theological College was closed in Fall 1976.<sup>21</sup>

Christian Education Large scale involvement in education by Protestants was begun, largely with World Vision assistance, only in the 1960's. At one time the Protestants operated over 100 schools, mostly primary, which enrolled some 35,000 students. Roman Catholics have long been involved in education on a massive scale from primary school to university level. After 1975, however, all Christian schools were taken over by the government.<sup>22</sup>

Social Concern Because of the war emergency in Vietnam, a large proportion of foreign funds and personnel were used for social welfare needs. At least ten foreign missionary agencies were in Vietnam specifically to alleviate the sufferings due to war devastation. Housing, food, clothing, and medical care were provided for war refugees. Some missions offered assistance in community development, teaching trades and improving agricultural methods. Major aid was channeled into child welfare - baby homes, orphanages and educational assistance. There were about a dozen Protestant orphanages in addition to more than

that number of the Roman Catholics.<sup>23</sup>

Vietnamese Christians had opportunities to express their faith actively while also providing relief for their suffering country people. Several hundred young Christians formed an organization called Christian Youth for Social Services (CYSS) in 1964, in which the author had the privilege of being a charter member, a member of the Board, an active instructor, and the chief of the central office. CYSS soon gain nationwide recognition for the effective way in which it ran the social service operation and distributed relief goods. CYSS also gave financial sponsorship to the Theological Education by Extension type in 1973-74. Some observers noted that private, Christian-motivated organizations, whether foreign or local, were more effective in social welfare ministries than government organizations.<sup>24</sup> After 1975, all these Christian institutions, including the three Christian hospitals, were taken over by the government.

##### 5. After 1975

In 1975, thirty years of civil war and the tragic division of the Vietnamese people and their nation, was ended by the complete take over of the Communists. Most of the churches in South Vietnam are still functioning, but, like the tiny Christian element in the North, can only function within the limited degree of freedom allowed by the

Communist government. Turmoil and sufferings have helped purify the Christian and prepare the hearts of the non-Christians, as is testified by the tens of thousands who have turned to the Lord since 1975. Before 1975, the 150,000 Protestants and two million Catholics represented over 11% of South Vietnam's population and were exerting a strong influence in society. The Communist takeover placed all religions under strict control. Rather than overtly persecuting the Christians, the government's policy is to put more pressure on church pastors and leaders and to contain the existing churches until they eventually die off.

Some churches have been closed, but most churches are still functioning under supervision, within the four walls of the church building. The pastor is only allowed to do pastoral work among the existing Christians. When the pastor dies or moves away, the church is required to close its doors. Under such a difficult situation, many young Christians rose to take up the leadership responsibilities and, under the constant threat of imprisonment, to reach out with the saving gospel. It is believed that at least 50,000 new Christians have joined the Church since 1975. Christianity, once branded the tool of western imperialism, has now proven to be a genuine faith which stayed and grew in Vietnam. An atmosphere of revival has drawn Protestants and Catholics closer together than ever, and both closer to God.

Since 1975, millions have been forced to resettle in

rural areas. Hundreds of thousands are risking their lives to flee the country in search for freedom.

## END NOTES

<sup>1</sup>Le Hoang Phu, "A Short History of the Evangelical Church of Vietnam" (Ph. D. dissertation, New York University, 1972) 111-162.

<sup>2</sup>Toan Anh, Tin Nguong Viet Nam (Lancaster: Xuan Thu) II, 78-79.

<sup>3</sup>Le Hoang Phu, 162.

<sup>4</sup>Ibid., 172-78.

<sup>5</sup>National Institute of Statistics, Vietnam Statistical Yearbook, 1971 (Saigon: National Institute of Statistic, 1972) 127-30.

<sup>6</sup>Interview with Rev. Bui Hoanh Thu, Vice President and General Secratery of the National Committee, August 1978.

<sup>7</sup>Interview with Rev. Samuel James, Director East Asia Region, Foreign Mission Board, former President, Baptist Mission in Vietnam, Southern Baptist Convention, November 20, 1985.

<sup>8</sup>Interview with Rev. David An Phan, former committee member, Vietnamese Christian Church, an outgrowth of Worldwide Evangelical Crusade, November 19, 1985.

<sup>9</sup>Interview with Rev. Cao Tan Phat, pastor to Lakewood Vietnamese Assemblies Church of God, June 20, 1985.

<sup>10</sup>Interview with Rev. Donald Sensenig, former memnonite missionary to Vietnam, January 25, 1984.

<sup>11</sup>Toan Anh, 93.

<sup>12</sup>Interview with Rev. Pham Van Nam, former Secretary General of Evangelism Deep and Wide National Committee, February 15, 1984.

<sup>13</sup>National Institute of Statistics, 132.

<sup>14</sup>Interview with Dr. Johnny Lee, President, World Literature Crusade, February 14, 1984.

<sup>15</sup>Interview with Rev. Paul A. Contento, former Director, Emmaus Bible Correspondence School, March 24, 1984.



<sup>14</sup>Interview with Mr. Roger Garland, Editor, In Other Words, Wicliffe International, February 7, 1985.

<sup>17</sup>Interview with Mr. Nguyen Gia Tan, Publication Department, United Bible Societies; former Accounting Department Head, Vietnamese Bible Society, January 27, 1984.

<sup>18</sup>Interview with Rev. Nguyen Nam Hai, former Coordinator, Living Bible Project, October 17, 1983.

<sup>19</sup>Interview with Rev. Nguyen Van Van, former Director, Vietnamese Bible Society, April 17, 1984.

<sup>20</sup>Interview with Rev. Truong Van Tot, former missionary to the tribal people, April 25, 1983.

<sup>21</sup>Interview with Dr. Le Hoang Phu, former Dean, Nha Trang Bible College, July 21, 1983.

<sup>22</sup>Interview with Mr. Nguyen Van Ninh, former Assistant to the Director, Asian Christian Service, November 10, 1985.

## Chapter II

### THE VIETNAMESE REFUGEES IN THE UNITED STATES

#### 1. Reasons for the Presence

Not many people in South Vietnam, in the United States, or even in North Vietnam, expected that the government of the Republic of South Vietnam would collapse in only a few weeks. Nevertheless, the North Vietnam army quickly moved southward and took over the main coastal cities and provinces of Hue, Da Nang, Qui Nhon, Nha Trang, and Cam Ranh to the outskirts of Saigon within a month during the Spring of 1975 just like fire ants. In April 1975, as the Saigon government was nearing collapse, the United States government initiated "Operation Babylift".<sup>1</sup> This badly-managed attempt to transport orphaned Vietnamese children to the United States directed American attention to the potential problem of refugees settlement. Then, to prevent a bloodbath when the North Vietnam came to power, the American Embassy drew up a list of people to be evacuated.

Generals, policemen, military officers, government ministers, employees of American agencies and corporations, and many others whose lives were threatened joined the American evacuation. The refugees who left Vietnam in the panic of those last weeks of war had little time to reflect on their future. Probably only a few understood their departure would be permanent.<sup>2</sup>

Since the fall of Saigon in April 1975, over

762,100 refugees have arrived in the United States from Indochina, and 484,300 of this number come from Vietnam.<sup>3</sup> Their exodus can be broken into two waves or phases, each significant in the type of person involved and in the timing.

## 2. The First Wave (Phase) of Refugees

The first group of 130,400 Indochinese refugees entered the United States in the midst of an internal division and of economic recession. This migration resulted in controversy and polarization of the American public.<sup>4</sup> But this first wave of refugees, with 125,000 from South Vietnam, were definitely a select group,<sup>5</sup> representing those who felt themselves to be in imminent danger at the fall of Saigon. This group consisted mainly of former high-ranking Saigon government officials, remnants of the South Vietnamese armed forces, United States government employees, and professionals such as physicians, engineers, attorneys, and teachers. They were mostly young; forty three percent were under the age of seventeen. They were more highly educated level than the average person in Vietnam, with over half having some secondary education.<sup>6</sup>

The first "wave" of 130,000 refugees was predominantly Vietnamese. Most could either speak English or had been exposed to French or American cultural practices. This experience and the marketable job skills many had made absorption into American communities relatively easy.<sup>7</sup>

Darel Montero shows that there was considerable downward mobility for this group, with many former white

collar employees and professionals now holding blue-collar jobs. Despite this, 99% of the males and 93% of the females are now employed, according to his research, and less than one-third of Vietnamese households are receiving any assistance.<sup>9</sup>

William T. Liu, Maryanne Lamanna, and Alice Murata document the refugees' experience at Camp Pendleton, the status of their mental health, and the American public's initial hostile reaction, wanting to forget about Vietnam. Some Americans still held prejudiced attitudes toward minorities, and saw the Vietnamese as job threats during a period of high unemployment.<sup>10</sup>

### 3. The Second Wave (Phase) of Refugees

The second "wave" began in 1977. New fighting in the region and severe internal pressures led thousands of refugees to escape in boats or on foot to Thailand, Malaysia, Indonesia, and Singapore.

As the refugee flow increased, the Thai and Malaysian governments felt increasingly threatened by the growing presence of foreigners in their countries. By 1979, with more than 250,000 refugees crowded into resettlement camps, these governments reacted. Boats were pushed off the shorelines and overland refugees driven back across borders. Many refugees died at sea and in military crossfire on land.

To reduce the pressures on these border countries, the United States led the rest of the world in raising the number of Indochinese refugees admitted for resettlement. United States levels doubled to a peak of 14,000 per month in late 1979 and early 1980.<sup>10</sup>

By 1982, admission levels had dropped again to about 6,000 per month as the flow of refugees into the Southeast

Asian camps had slowed. As of December 1985, more than 762,000 Indochinese refugees have been admitted to the United States since the second wave began in 1977.<sup>11</sup>(see chart 1-1,1-2.)

The second wave Vietnamese refugees can be divided into two groups. The first group, who left Vietnam from July 1978 to the end of 1979, when the Vietnamese government expelled the ethnic Chinese, consisted mainly of civilians and Vietnamese of Chinese ancestry. The second group of refugees who have come since 1980 consists of people not only from South Vietnam, but also from North Vietnam. Generally speaking, these second-wave refugees belong primarily to the lower socio-economic classes. According to a report by the General Accounting Office, the latest Vietnamese refugees are less educated and less likely to speak English. These refugees arrived with less exposure to American living patterns and fewer immediately marketable skills than earlier, first "wave" arrivals. Some, like the Lao Hmong, were mountain tribal people whose language had no written form prior to the 1940s. As a result, their adjustment period is longer than the first "wave," with a longer period of dependence on private and public assistance.<sup>12</sup>

#### 4. A Tragedy Ignored

The perilous drama of the "boat people" has not ceased, although the numbers have declined. People continue

to cram their families and themselves into small boats for risk-filled journeys across hundreds of miles of open sea. Besieged by tropical storms, attacked by brutal and deadly modern-day pirates, and subject to engine break-downs and starvation, not all reach the safety of a land of asylum.<sup>13</sup>

Attacks on boat people occurred as early as the first boat escaped in 1975. Their frequency increased as the number of boats multiplied and words spread along the southern Thai coast of boat people, often with their remaining resources converted into gold or hard currency. In 1981, 77% of the boats which left Vietnam and eventually landed in Thailand were attacked. In 1982 and 1983, the percentages were 65 and 56, respectively. Hundreds of victims have died, having been shot, knifed, beaten, or rammed; some have committed suicide under duress. If victims survive the first attack, a second is virtually certain: the average number of attacks per boat has almost consistently exceeded two since 1981 and has reached over three in some time periods. Children have told of being beaten or terrorized by pirates wielding hammers and knives. They have watched as their mothers were raped or abducted. Girls as young as six years of age have been sexually assaulted.<sup>14</sup>

Clearly, young girls and women are victimized in disproportionate measure. Over a period of almost three years ending in November 1983, most of the nearly 500 persons reported as kidnapped were female. Of that number, fewer than half have been found: abductees are often simply thrown overboard. Some women are sold into prostitution by their captors.<sup>15</sup>

Clark Norton and Howard Kohn wrote about the tragedy

in Ko Kra, a tiny island 30 miles off Thailand's eastern coast. There Theodore Schweitzer, a field officer for the United Nations High Commission for Refugees had tried to save the Vietnamese refugee victims of pirates many times:

The men led Schweitzer down the back side of the cliff. In a grassy area by the beach, he saw campfires. Dozens of fierce-looking young toughs lay around them in an alcoholic stupor. The pirates! The Vietnamese told Schweitzer that the pirates had taken their watches, jewelry and other valuables. One old man had his gold-filled teeth wrenched out with pliers and a screwdriver. But what really kept the pirates around was the refugee women. Ko Kra had been turned into a hellish prison of rape and torture.

Some women had fled to the hills or into the tall elephant grass. But the pirates tortured the men to reveal their hideouts. Once, the pirates set fire to the elephant grass to smoke out the terrified women, a teenage girl just let the fire burn over her, not crying out as it scorched her back. But when the elephant grass was gone, the pirates found her and raped her anyway. Now, Schweitzer watched with horror as the pirates raped Vietnamese girls in view of everyone.<sup>16</sup>

Clark Norton and Howard Kohn also direct readers' attention of "A Tragedy Ignored":

Pirates continue to roam the Gulf of Thailand and the China Sea, preying upon the men, women, and children who risk their lives in rickety boats to flee the Socialist Republic of Vietnam.

During the first half of 1985, for instance, 241 boats managed to make it from Vietnam to Thailand, or Malaysia. Crammed into these vessels were 6101 Vietnamese. Nearly a third of the boats had been attacked by pirates, usually more than once. Thirty seven passengers had been murdered, 74 kidnapped, 68 raped.

How many boats failed to reach freedom will never be known. What is known is that increasingly the pirates are murdering all passengers after robbing them and often raping the women. Last March 24, for instance, a refugee boat slipped away from Can Tho, Vietnam, with 117 passengers aboard, including 36 children under ten. Four days later, it drifted across of the path of five pirate vessels. Only one man managed to survive.

Though the Thai navy has expanded air and sea patrols, the pirates have an essentially free hand since they operate largely in vast international waters. Of

3247 documented cases of murder, kidnapping and rape from 1981 through the first nine months of 1985, there were only 32 convictions. And the ongoing tragedy is largely ignored by the rest of the world.<sup>17</sup>

As a boat person whose boat was robbed twice, the author was actively involved in welcoming the newly arrived refugees and in charge of counseling ministry for a year at Bidong refugee camp and a few more months at other camps in Malaysia. He would like to call the American public to make known its concern and horror over pirate attacks. Churches, community groups, and others must inform their congregations, members, and constituents and encourage them to urge political leaders to come to grips with the piracy issues. And the United States must provide leadership and interim operational support to anti-piracy efforts, in addition to its financial contribution as she did when she led the world in raising the number of Indochinese refugees admitted for resettlement in the peak year of the exodus of Vietnamese boat people in 1979.

##### 5. The resettlement process

Welcome to victims of persecution has always been a characteristic of the United States, a well-defined national policy.<sup>18</sup> But since World War II, federal refugee resettlement programs have been only temporarily established in response to major emigrations, such as those following the Hungarian Revolt in 1956 and the Cuban Revolution in 1959. The refugee program for the Indochinese began in 1975.

As in the past, the urgency of the situation gave



no time for initial planning. For the next five years, resettlement was conducted as an ad hoc, temporary federal program without evaluation or accountability.

By 1980, the resettlement system that had evolved was improved upon and codified into the Refugee Act. This legislation was the first to normally define refugee status and set long-range policies. Under the act, 50,000 refugees are allowed into the United States annually, unless the President sets a higher ceiling after consultation with Congress. For federal Fiscal Year 1982, the ceiling for refugee admissions is 140,000, of which 100,000 may be Southeast Asians.

Congress appropriates funds for domestic U.S. refugee programs to be administered by the State Department and the Department of Health and Human Services. The State Department provides assistance to voluntary agencies who resettle the refugees. Cash, medical care, food stamps, and social services are given directly to the refugees through the Department of Health and Human Services. Other public agencies, such as schools and police departments provide general public services.

The goal of the resettlement programs is to help make possible a rapid adjustment by the refugees to their new communities. Organizational and administrative deficiencies, however, hamper the program's performance.

Because there is no central planning body, communication between the responsible federal departments has been inadequate. As a result, some services are duplicated, while other areas of need are not met.

Processing resettlement funds through several levels of administration at the federal, state, and local levels leads to other problems. With each layer seems to come the attachment of more guidelines and restrictions. As a result, local programs have had very little flexibility with which to respond to the community's specific needs.<sup>17</sup>

Although there are some areas that could be improved in the resettlement process, such as researching the employer's needs, helping to solve refugee-related problems on the job, and giving the private industry a chance to participate in program planning that could increase the employment rate of refugees, no one can deny the tremendous efforts of federal, state, and local government agencies and voluntary agencies in carrying out a fairly smooth

resettlement of the Indochinese refugees. The refugees and other people in the world, all acknowledge the American people and their government for the wonderful accomplishment in the enormous task of refugee resettlement process (see chart 1-4). They have opened their arms, hearts, and minds to help the refugees by generous contributions from private citizens, churches or companies in the period when they themselves were struggling with the recession and high unemployment, exactly as Secretary of State mentioned in the statement to the Senate Judiciary Committee related to the Indochinese refugees:

Our large Indochinese resettlement program is at a transition point. The root cause of the refugee problem in Southeast Asia is clear. The outflow of refugees from Vietnam, Cambodia, and Laos is a direct result of the imposition of communist oppression on the people of these countries. The United States has responded to this great human tragedy by offering new homes and the chance to live in freedom to hundreds of thousands of Indochinese refugees. The goal of the U.S. refugee program has been to treat these refugees from persecution in as humane a fashion as possible, I believe that history will pass a favorable judgement on our efforts.<sup>20</sup>

Over time, sponsorship offers, which in the first "wave" (or phase) originated mostly from American citizens, became largely the responsibility of previously resettled refugees, who were able and eager to sponsor relatives left behind in Asia. For instance, the proportion of Vietnamese sponsors in individual and family sponsorships of refugees grew from 15% in 1975 to 90% in 1979.<sup>21</sup>

## 6. Secondary Migration

One of the major goals of the Federal Resettlement Program was to spread the economic and social impact of the refugees as evenly as possible throughout the nation. Conventional adaptation theory holds that a geographic distribution which reduces contact among members of an immigrant group, while promoting maximum contact between the immigrants and native-born American, tend to stimulate economic and cultural adaptation.<sup>22</sup> In addition, because the U.S. economy was in a recession when the first "wave" refugees entered, no state or community could realistically be required to bear a disproportionate share of the resettlement effort. The voluntary agencies accordingly responsible for matching refugees with sponsors began to disperse the refugees across the country. Critical to the success of this resettlement policy, however, were two implicit assumptions: that the refugees would remain in their places of initial resettlement, and that the number entering the United States would progressively decline and eventually cease as political conditions in Southeast Asia stabilized.<sup>23. 24</sup>

Neither assumption proved realistic. Freedom of movement within the United States is a constitutionally guaranteed right, and no legal restrictions exist to prevent refugees from moving away from their initial resettlement locations. Many refugees, responding quickly to the pull of

more congenial physical, economic, or social climates, soon pulled up stakes again, rapidly swelling the budding Indochinese communities of a few southern and western states. California and Texas became the favored destination of a growing number of secondary migrants. Already the main destination of post-resettlement moves in 1975, by 1979 they registered a 20% rate of net secondary migration.<sup>25</sup> Five years after the admission of the first refugees, California and Texas sheltered 50% of the Indochinese refugee population. Between 1975 and 1980, the proportion of refugees residing in California alone grew from 25 to 40%.<sup>26</sup> In 1980, the California Department of Social Services estimated that one out of four refugees initially resettled elsewhere had moved to California.<sup>27</sup>

This radical settlement of the refugee population in California, and particularly in Southern California's Orange County, presents significant challenges and opportunities for ministry, given the experiences through which these people have come.

## END NOTES

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<sup>2</sup>C. Beth Baldwin, Capturing the Change (Santa Ana, CA: Immigrant and Refugee Planning Center, 1982) 17-8.

<sup>3</sup>"Southeast Asian Refugee Arrivals by Nationality: FY 75-85," Refugee Reports 6:12 (December 13, 1985).

<sup>4</sup>United States Department of State, Proposed Refugee Admission for FY 1986, (Washington, DC: Bureau of Public Affair, September 17, 1985) 2.

<sup>5</sup>"Southeast Asian Refugee Arrivals by Nationality: FY 75-85," Refugee Reports 5:23 & 24, (December 28, 1984) 3.

<sup>6</sup>Darel Montero, Vietnamese American: Pattern or Resettlement and Socioeconomic Adaptation in the United States (Boulder, CO: Westview Press, 1979) 51-75.

<sup>7</sup>Baldwin, 18.

<sup>8</sup>Montero, 51-75.

<sup>9</sup>William T. Liu, Maryanne Lamanna, and Alice Murata, Transition to Nowhere: Vietnamese Refugee in America, (New York: Charter Spring, 1979) 120-35.

<sup>10</sup>Baldwin, 18-9.

<sup>11</sup>Refugee Reports 6:12 (December 13, 1985) 5-6.

<sup>12</sup>"The Not-So-Promised Land? Indochinese Refugees High Suspicion and Hostility," Time (September 10, 1979) 24.

<sup>13</sup>Cartmail, 89-91.

<sup>14</sup>U.S. Committee for Refugees, Vietnamese Boat People-Pirates-Vulnerable Prey (American Council for Nationalities Service, February 1984) 6-9.

<sup>15</sup>U. S. Committee for Refugees, 4-5.

<sup>16</sup>Clark Norton and Howard Kohn, "One Man Against The Pirates," Reader 's Digest (January 1986) 89-90.

<sup>17</sup>Ibid., 91.

<sup>10</sup>Gary MacEoin; Nivita Riley, No Promised Land (Boston: Oxfam America, 1982.) 1.

<sup>17</sup>Baldwin, 24.

<sup>20</sup>U.S. Committee for Refugee, 2.

<sup>21</sup>U.S. Department of Health and Human Services, Office of Statistic, Survey of the Social, Psychological and Economic Adaptation of Vietnamese Refugees in the U.S., 1975-1979 (Washington, DC., 1982) 31.

<sup>22</sup>Bradley H. Baltensperger, "Agricultural Change Among Great Plains Russian Germans," with opinion on immigrant adaptation and accultural, Annals, Association of American Geographes, 73 (1983) 76.

<sup>23</sup>Julia Taft, Refugee Resettlement in the U.S.: Time for a New Focus, (Washington, DC, 1979) 18-29.

<sup>24</sup>Linda Gordon, "Settlement Patterns of Indochinese Refugees in the United States," INS Reports 28(1980) 6-10. 6-10.

<sup>25</sup>U.S. Department of Health, Education, and Welfare, Indochinese Refugee Assistance Program, Report to Congress, (Washington, DC., 1979), 18.

<sup>26</sup>U.S. Department of Health and Human Services, Office of Refugee Resettlement, Refugee Resettlement Program: Report to the Congress, (Washington, DC, 1982) 31-33.

<sup>27</sup>California Department of Social Services, Refugees: The Challenge of the 80's, Report of Hearing conducted by the California State Social Services Advisory Board (Sacramento, 1980)

## Chapter III

## THEOLOGICAL FOUNDATION OF EVANGELISM AND CULTURE

1. EvangelismThe Meaning of Evangelism, Evangelization:

Evangelism is the proclamation of the good news of the liberation of Jesus Christ to people both inside and outside the church. This proclamation comes by word and deed in Christian love, by identifying with them, caring for them, listening to them, and sharing one's faith with them in such a way that they freely respond and want to commit themselves to trust, love, and obey God as a disciple of Christ. Thus they will be liberated from the power of sin, as well as from social and political oppression. It is the endeavor to bring persons wholeheartedly to accept and to live in the redemptive love of God as revealed in Jesus Christ. It encompasses all of a life in a number of significant ways.

First, evangelism seeks to introduce individuals to God and to lead them into a personal relationship with Christ. By confronting persons with wrong-doing, with forgiveness, and with the triumphant love of God manifest in Christ, evangelism it tries to guide them into that life with the Son of God which brings victory over sin, fear, and death.

Then, evangelism seeks to lead persons into active participation in the life of the Christian community - the

Church - where each is strengthened by others and all are nourished by the Holy Spirit. Those who genuinely respond to God's redeeming love thus enter a redemptive fellowship which is at one a source of power and a channel of service.

Moreover, evangelism seeks to bring all areas of life under the rule of God. Proclaiming the kingship of one who is both holy righteousness and reconciling love, it seeks to transform all human groupings and institutions in accordance with His will.<sup>1</sup>

Finally, evangelism seeks to identify with all humanity, in loving service and joyful proclamation. "The Church, in that same identification with all humanity, lifts up to God its pain and suffering, hope and aspiration, joy and thanksgiving."<sup>2</sup>

Genuine evangelism therefore is the proclamation of Jesus as Saviour and Lord who gave his life for others and who wants us to do likewise, setting us free by declaring God's forgiveness. Evangelism is true and credible only when it is both in word and deed; proclamation and witness.<sup>3</sup>

The word "evangelization" is derived from the Greek word "euangelizomai," which means to bring or to announce the "euangelion", the good news. Once or twice in the New Testament it is used of secular news items, as when Timothy brought Paul the good news of the Thessalonians' faith and love<sup>4</sup>, and when the angel Gabriel told Zechariah the good news that his wife Elizabeth was to have a son.<sup>5</sup> But the regular use of the verb relates to the Christian good news. It is the spread of this that constitutes evangelism.<sup>6</sup>



The verb "to evangelize" is used frequently in the New Testament. When Jesus said, "The spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to set at liberty those who are oppressed,"<sup>7</sup> he expressed his concept of evangelization. He euaggelisasthai (preached good news) and then set out to show what the good news was. He linked the proclamation of the news with a demonstration of that news. When John the Baptist asked if Jesus were the One to come, Jesus responded with a demonstration.<sup>8</sup> Jesus said, "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel."<sup>9</sup> Then he demonstrated the power of the good news in the kingdom of God. He demonstrated the power over evil and emphasized the forgiveness of sin.<sup>10</sup> He encountered people directly, where they were, in his assessment of Jesus' action.

John R.W. Stott, in "The Biblical Basis of Evangelism," emphasises that evangelism is an essential part of Church's mission. Evangelism, in his view, is sharing the gospel with others. The good news is Jesus, since he is the heart and soul of the Gospel.<sup>11</sup> One may agree with Stott that evangelization may and must be defined in terms of the message but this does not mean that evangelization cannot be defined in terms of its results, or in terms of its methods. Or stated in the positive, evangelization may be defined in terms of its methods, its results, its

recipients, its contents, and of course, its message.

We proclaim the Good News of Christ to people not because they are saved already, but in order that they may be saved. Hence, the proclamation of the Good News includes an invitation to recognize and accept the saving lordship of Christ in a personal decision. It is the announcement of a personal encounter, mediated by the Holy Spirit, with the living Christ; it is receiving of his forgiveness and making a personal acceptance of his call to discipleship and to a life of service. Conversion happens in the midst of our historical reality and incorporates the totality of our lives because God's love is concerned with that totality. Jesus' call is an invitation to follow him joyfully, to participate in his servant body, to share with him in the struggle to overcome sin, poverty, and death. The experience of conversion gives meaning to all stages of life, endurance to resist oppression, and assurance that even death has no final power over human life because God in Christ has already taken our lives with him, a life that is "hidden with Christ in God."<sup>12</sup> Thus, the call to conversion should begin with the repentance of those who do the calling, who issue the invitation.

Motivation The disciples of Christ in the early church spread the Gospel because of the overwhelming experience of the love of God which they had received from Jesus Christ. There was a sense of gratitude for what Christ had done. Today we should share the Good News because we too

have experienced God's love and care, which we have seen with our eyes, which we have heard, which we have looked upon and touched with our hands.<sup>13</sup>

The second driving motive of Christians in proclaiming the Good News rests in obedience. To be a Christian is to be sensitive to the mind and purpose of Jesus Christ. It is to be obedient to his will, to his great commission: "Go into all the world and preach the gospel to the whole creation."<sup>14</sup> "As the Father has sent me, even so I send you."<sup>15</sup> Perhaps this is the most moving of Christ's calls to the disciples of his time and to us today. Jesus Christ summoned his followers to be his witnesses and to carry his message to all the people and to the ends of the earth: "You shall be my witnesses in Jerusalem and all Judea, and Samaria, and to the end of the earth."<sup>16</sup>

The third motive is the passion and concern for people. Jesus Christ was in himself the complete revelation of God's love, manifested in justice and forgiveness through all aspects of his earthly life. He completed the work of the Father. "My food is to do the will of him who sent me, and to accomplish his work."<sup>17</sup> In his obedience to the Father's will, in his love for humanity, he revealed God's love to the world in many ways: forgiving, healing, casting out demons, teaching, proclaiming, liberating, ... The Church today has the same freedom to develop its mission, and to respond to changing situations and circumstances. We should bring "the whole Gospel for the whole person for the

whole world" as Rene Padilla mentioned.<sup>18</sup> "In a world now where the majority of those who do not know Jesus are the poor on earth, where people are struggling for justice, freedom, often without the realization of their hopes,"<sup>19</sup> just as with the refugees who were victims before they got here and are now struggling with a new life, the gospel is significant.<sup>20</sup>

The Method and Content of Evangelism The task of evangelization never changes, but the Church cannot rest on the assumption that methods of evangelization suited to times past are equally suited to today. The message of Christ never changes, but the world does. Today it is changing with dizzying speed. Human beings change along with it, adopting new attitudes, new values, new ways of understanding themselves and the world. The work of evangelization is clearly a responsibility of every Christian and each of us must devise methods that speak to the needs and values of the time. First of all, it is a responsibility to give concrete witness to our faith by the way in which we live. If people see Christ in us, they will be led to accept him and his message. If they do not, we may have helped make it even more difficult for them to know and love Christ. Continued purification and renewal of the Church -the people of God- are needed. This does not mean abandoning the past. It means finding a contemporary style for evangelism in which Christ's timeless message can be

expressed in a timely way. It means preserving ancient traditions and also incorporating new approaches.

True evangelism is biblical. Its message is the apostolic proclamation (kerygma) attested in the New Testament and centered in Jesus Christ. Its focus is the call to repentance (metanoia), conversion and incorporation into the community of faith. Its final goal is the Kingdom of God, the biblical peace (shalom), the reconciliation of all men and allthings in Jesus Christ. Consequently, evangelism is a permanent process in which we are called in question and converted, once and again, to God and to our neighbour, a call in which there is place for renewal, reconciliation and growth and maturity in Christ (John 5:39; Acts 2:22-42; 10:34-44; I Cor 15:1-4; Eph 1:9-10; Col 1:15-23; Gal 2:11-21; Eph 4:12-16; Phil 3:12-15).<sup>21</sup>

The beginning point is the revelation of God. For a Christian, the primary revelation is the incarnation, the word becoming flesh in Jesus Christ. If the revelation of God in Jesus Christ is the content of evangelism, then to do evangelism we must preach the message Jesus preached and live the life that Jesus lived. Paul spoke of the content of evangelism in First Corinthians 15, where he defined the gospel as having two foundational points: Christ died for our sins and Christ rose from the dead.

The starting point of our proclamation is Christ and Christ crucified. "We preach Christ crucified."<sup>22</sup> First, the gospel centers around the person of Jesus Christ. The gospel is the Lord Jesus Christ alone. A second element of this point is that Jesus Christ died. Then a third element is the reason Christ died. He died "for our sins." He died because mankind was in trouble with God. What put us in trouble is that all have sinned and fallen short of the glory of God.<sup>23</sup> But "God so loved the world that He gave His only

Son." God went back and collected all the sins of all the people, and then He exacted the penalty for them by placing them on His Son at the cross. On the cross were all the sins that happened before and all the sins that would happen after. They were all brought to bear on Christ on the cross.

A second foundational point of the gospel is Christ arose from the dead. The reason Christianity is true is that Jesus Christ arose. I am a Christian today because I believe with my heart, mind, and soul that Jesus Christ is alive. He is not pinned to the ground. Death had no victory over him. He arose. And the reason believers should be carrying forth the message of Christianity today is because the grave is empty. We as Christians have the responsibility in evangelization to communicate the truth that Jesus died and rose from the grave by showing people the Scriptures. However, people should also be able to see that we are telling the truth when they look at our lives and see the risen Christ within us. For this reason, the way believers live is important. Christ's example here is significant. Christ's identification with humanity went even more deeply than the theoretical. While nailed on the cross, accused as a political criminal, he took upon himself the guilt even of those who crucified him. The cross is the place of the decisive battle between the power of evil and the love of God. It uncovers the lostness of the world, the magnitude of human sinfulness, the tragedy of human alienation. The total self-surrendering of Christ reveals the immeasurable depth

of God's love for the world."<sup>25</sup>

Jesus gave himself in a special way to the poor, consoling, affirming and challenging them. He spent long hours in prayer and lived in dependence on and willing obedience to God's will. He lived among the people, sharing in their hopes and suffering, giving his life on the cross for all humanity. Jesus taught that in the Kingdom the first would be last and the last first, and so he lived and worked among the marginalized of Judean society, the outcasts, poor, and sick. Jesus did not shun the Samaritan woman at the well, but showed her new possibilities for a fuller life and she in turn became his spokesperson to an entire village. Nor did Jesus avoid the tax collectors or Roman soldiers, but utilized them to witness to the good news of new possibilities for all persons in the Kingdom. Jesus taught that the greatest love one could have was to die for others, and he demonstrated that. He taught that there is no limit to forgiveness, and so he forgave his crucifiers. That was Jesus Christ's way of proclaim the good news. To make the content of evangelism, the message of the Kingdom, credible, we must live what we preach.

In order to preach the Gospel, we must live the Gospel: to live it in its totality, in constant conversion, personally and collectively, in self-criticism and renewal; to live it as definitive good news. To live the Gospel is not only essential in order to back the proclamation, but is also indispensable in order to understand and to be able to announce it as it really is (I John 1:1-4).<sup>26</sup>

Our witness to the truth of the Gospel depends on

our living the Gospel.

The Context of Evangelism The context of evangelism is pointed to in John 3:16, "For God so loved the world..." The broken world in need of salvation is our context. In addition to the world-wide context, our local contexts must be taken into account.

In the gloomy climate of American society in the 1980s, where false dreams and deadly illusions cover up a perplexed, confused, humiliated, lonely, and deeply saddened population, full of anxieties and broken in spirit, the church needs to emphasize the salvation, joy, and gladness of the gospel. In so doing it will provide a challenging alternative to a schizophrenic style of life, organized on one side around wealth, power, pleasure, and fun, and on the other around a growing psychological and sociological impoverishment, a dreadful fear of becoming politically, economically, and militarily weak, full of self-defeated guilt feelings and in a melancholic and insensitive mood.<sup>27</sup>

If we narrow down to the region level as in Southern California where conservative and liberal in religion and politics, high-tech development and bi-lingual are mixed up, the social context needs to be understood and considered carefully.

## 2. The Culture

Understanding how to communicate the gospel is one thing; being willing to take personal responsibility for being involved in that process is quite another. It is difficult enough to get Christians to be willing to share their faith within their own culture. It becomes even more difficult to get them to go outside of it.

We live in a country that needs cross-cultural



evangelism in every place, especially in Southern California, where in Los Angeles alone 107 languages are used every day.<sup>28</sup> People can meet refugees in every corner of Los Angeles and Orange County. We need "Hospitality evangelization."<sup>29</sup>

In hospitality there is much more than Christian politeness and civilized behavior. It may not be out of order to think in terms of hospitality evangelization! I would venture the hypothesis that hospitality was an effective evangelistic instrument during the Middle Age, considering the historical of convents, hostels and places of refuge for travelers, pilgrims or runaways. "Hospital" is a word and an institution born precisely out of Christian hospitality...

Hospitality is a two-way street. In Christian terms, to reach is to be reached. To evangelize is to be evangelized. Simon Peter might tell us that he learned a good deal about God's tragedy through his encounter with Cornelius and his family. Peter even had to update his orthodoxy.<sup>30</sup>

There are about half a million Vietnamese refugees in the United States at the present time. Evangelization to the Vietnamese now is in the context of American society and culture. Yet, they are neither American, nor Vietnamese. They are in the process of being Americanized. The Vietnamese came from a different cultural background, basically Buddhist and Confucian. Our church ministries must look at the evangelization to the Vietnamese refugees from a different perspective. The fact that most of the Vietnamese in America have been so insulated from American culture requires a special ministry that assists them to adjust to the new circumstance.

On the other hand, we are living in the multi-ethnic community in the American society. Cross-culture

becomes an important matter in our lives.

So in cross-culture Christian communication the right course will be neither to impose on folks of other cultures forms of Christian expression belonging to our own, nor to deny them access to our theological, liturgical, ethical and devotional heritage, from which they will certainly have much to gain, but to encourage them, once they have appreciated our tradition, to seek by the light of Scripture to distinguish between it and the Gospel it enshrines, and detach the Gospel from it, so that the Gospel may mesh with their own cultures directly. Thus, among younger nations with cultural imperialism, the Gospel may be set free to do its job, running and being glorified without hindrance. If it is true (as I for one believe) that every culture or subculture, without exception, in this fallen world, whether primitive or tribal or Hindu or Christian, or a form of the constantly shifting "pop" youth culture which affluent nations develop these days, is a product not just of human sin but also of God's common grace (which means, biblically speaking, of the work of the life -and light-giving Word of John's prologue), then respect for other cultures as such, and desire to see them (not abolished, but) reanimated by Gospel grace in their own terms, must undergird all particular criticisms of ways in which, missing the good life, they embrace the not-so-good life instead. This practice of respect will set us all free for critical dialogue with all forms of human culture, Christian and non-Christian alike, while safeguarding us against both the appearance and the reality of cultural imperialism while we engage in it.<sup>31</sup>

I would like to discuss three important principles that will help the Christians go successfully outside of their culture and find receptivity among others who are different from themselves.

The Principle of Identification: The first principle in sharing Christ cross-culturally is identification. This principle simply means that the more you can become like the one you are trying to reach, the better the opportunity for clearer communication. Without

changing the essence of who you are, identify with your hearers so that the gospel can be understood and ultimately received.

No clearer illustration of this principle can be found than that of Christ Himself and the incarnation. Paul wrote to the church at Philippi to encourage them to maintain unity among themselves.<sup>32</sup> He wanted them to develop a Christ-like way of thinking about themselves and in relationship to one another.<sup>33</sup> To encourage them in this regard, he drew from the example of Christ. This is because the Savior illustrated the attitude Christians must possess if they are to experience unity. Paul exhorted the Philippians to have the same attitude of humility as that of Christ Jesus himself. The apostle used the incarnation to explain that attitude to them.<sup>34</sup>

Christ's humility is set against the backdrop of his divinity. The Scripture says he existed in "the form of God."<sup>35</sup> The Greek word "form" speaks of an outer appearance or manifestation. This term therefore tells us that in eternity past Jesus expressed the appearance of God. This is the Greek term we would use to describe what a rubber stamp does. It makes an imprint on paper that is the exact representation of what's on it. So was Christ in his essence. In every way, he is what God is.

The passage goes on to say, however, that even though Christ was equal with God, he did not consider it something to be "grasped at." He did not see it as

something to be held and used for his own advantage and advancement. Instead, Christ emptied himself by pouring that divine essence into another form. This form is described as that of a slave. When you looked at the pre-incarnate Christ, you saw the outward manifestation of the attribute of God. But when you saw the outward appearance of Christ the man, you saw the attributes of a slave.

The Greek word Paul used for "slave" conveys the kind of man Christ became. In the Roman world, slavery was the lowest form of humanity possible. As deity, Christ was totally independent; as man, he became totally dependent. He became the lowest form of man - a slave. The Philippian Christians were to have this kind of mind. Such a mindset would most certainly have alleviated the personal conflicts within the church, since Paul's point is that believers should be concerned with the things of others as well as their own. Thus, in the incarnation, identification was made by Christ with man and for man.

The apostle John spoke to this same theme when he said that Christ came to dwell among us. The word "dwell" means to "pitch a tent," and it speaks of Jesus' taking on humanity.<sup>36</sup> The purpose of his doing so was that we could clearly see what God is like and come to understand the good news of the salvation he came to bring. Without that identification, our understanding of the gospel would be very foggy. The incarnation is God's word-picture so that

we can understand, appreciate, and accept the gospel. Jesus went out of his way to identify with us so that we could identify with him and receive the benefits of that identification.

True evangelism is incarnate: proclamation in words and deeds in a concrete situation. The Gospel is eternal, but not a-temporal or a-historical. It addresses itself to the whole man in his context. This does not mean that concrete historical situations are a part of the content of the Gospel. Evangelism must be inserted in this world and in the total experience of man; the latter must repond out of the depth of his historical existence. Man is not only the addressee but also an integral element in evangelism. Evangelism cannot, therefore, be reduced to a formula which can be uniformly applied to any situation or to the mere verbalism of evangelical propaganda (John 1:14; Phil 2:5-11; I John 1:1ff.)<sup>37</sup>

So it should be in our evangelization of people who are unlike ourselves. Just as Christ became like us so that we could partake of who he is, so we should become like those we are trying to reach (without giving up who we are, since Christ did not stop being God) so that they can appreciate what we are offering and come to accept the benefit of that. If we are not willing to rub shoulders with non-Christians, identify with their hurts, eat at their tables, walk by their sides, and care for their concerns, then why should they think our gospel can help them? If Christ is the answer to the non-Christian's questions, then we must understand his question so that we can clearly articulate Christ's answer to him. If the non-Christian is not raising the question that I am answering, then how can I tell him that Christ is the answer for those question? I must identify with the unbeliever so that I can know his

need and through my life meet that need.

The Principle of Love: This principle says that the nature of love is to seek the highest good for the other person, even at one's own inconvenience or experience. This was certainly true of the love that prompted God to send His Son Jesus Christ to die on the cross for our sins. It was an awful inconvenience for God to do that. The tragedies involved with the cross, where the perfect Son of God was made to bear the sins of many, took a great deal of sacrifice on the part of a loving God. Because it was to our greater benefit and good that the inconvenience and suffering take place, however, God the Son was willing to become the penalty for our sins so that we might have a relationship with him.<sup>38</sup> In light of this fact, Paul said, the love of God is what constrains us to carry the message of Jesus Christ to the lost.<sup>39</sup> When he said that, Paul was writing to the predominantly Gentile congregation that made up the Christian church. Thus, the same love that motivated God to be inconvenienced in the giving of His Son should motivate His children to be inconvenienced in reaching people who are unlike themselves because of culture, personality, or background.

The relationship between our love for God and our love for those who are unlike ourselves, and the way the two interface, is given in Matthew 22. Jesus was asked by a lawyer, "Teacher, which is the great commandment in the

law?"<sup>40</sup> His single question received a dual answer, for Jesus responded:

"You shall love the Lord your God with all your heart, and with all your soul, and with your mind. This is the great and first commandment. And a second is like it. You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets."<sup>41</sup>

A number of things are to be noticed in Jesus' answer. First of all, as far as the Old Testament is concerned, one's proper relationship to his neighbor is placed on a significant level with his love for God. This is of primary importance to the question of what it means for love to be involved in our outreach. A proper perception of the content and meaning of the Old Testament is based not only on one's relationship to God but also on whether one is rightly related to his neighbor. The implication is this: a significant understanding of and love for God that does not express itself in love for one's neighbor has not provided the student of the Old Testament with a proper perception of its meaning. And this teaching is true in the New Testament as well as the Old Testament. The apostle John also said that to speak of love on a divine level and fail to reflect it on a human level is mere idle chatter.<sup>42</sup>

A question may be raised at this point. Does the loving of one's neighbor include the loving of people of other cultures? The answer is yes. This is true because when Jesus Christ defined who a neighbor was, he used distinction in culture to express the definition. The

question was put to Jesus, "Who is my neighbor?"<sup>43</sup> Jesus answered by relating a story of a man who was attacked by the thieves and left to die. The Jewish leaders who passed by the man saw his condition and ignored it. They kept going their own way. However, a Samaritan, who was not only different from Jews but was looked down upon and hated by them, provided relief for the injured man. Jesus' point was clearly this: your neighbor is the one whose need you see and whose need you are able to meet. Therefore, when we see people who need the gospel and we have the gospel to offer them, it is a spiritual crime to neglect that responsibility. Because the love of God is without social distinction, our love toward people must not be influenced by the distinction of secular society.

The Principle of Testimony: A third principle that should operate when we consider cross-cultural evangelization is testimony. That is, we must recognize that when we fail to reach out cross-culturally, when we allow our social biases to keep us from touching those who need to hear the good news, we are both hindering the message of the gospel and causing the truth of the gospel to be looked down upon. This hurts the Christian testimony. The truth embodied in the good news of salvation that God offers to humans in Christ is that racial distinctions are broken down and that those who were once enemies are now united in one body.



Paul spoke of this when he told the church at Ephesus that Jews and Gentiles had been made one by the work of Christ.<sup>44</sup> The unity of which Paul spoke is in contrast to the racial distinctions that existed prior to the church age, when Gentiles as a race had been excluded from the spiritual benefits of Israel. Because Christ has made both groups into one,<sup>45</sup> the responsibility of the church is to preserve the unity of the spirit in the bond of peace.<sup>46</sup> Thus the racial distinctions that alienated one group from the other are not to be allowed to exist in the church as a unified body.

The tragedy today is that racial distinctions are allowed to exist in God's church. This hinders its testimony to the unchurched. The same kind of prejudice, bigotry, and hatred of one culture toward another culture that exists in secular society also exists in the church, and it hampers our ability to talk about the difference Christ can make in one's life. True, that prejudice does not excuse a person from his individual responsibility to trust in Christ; even so, it does hurt the credibility of the message as preached by people.

The apostle Paul ran directly into the problem of testimony in evangelization. He recorded in the book of Galatians that Peter, who earlier had experienced a racial problem in relating to the Gentiles, withdrew from the Gentiles and thus hindered the testimony of the gospel that Paul was preaching.<sup>47</sup> Paul testified that the Christians in

Antioch had at least begun to associate with the Gentiles. However, when James sent some Jews to the church at Antioch, Peter withdrew from the Gentiles. I like to refer to this as the "ham sandwich" controversy. Peter was eating some ham, probably for the first time. But when some Jews showed up - people of his own cultural and religious background and preference - he would not touch it anymore. He withdrew from the Gentiles, "fearing the party of the circumcision."<sup>46</sup> Peter conformed to the racial prejudice of his brothers in the flesh so that he would not lose acceptance among them. He had bought into the doctrine of the culture peddlers. He gave into those Jews who would accept only those Gentiles who had adapted to Jewish culture and placed it above divine truth. So cataclysmic was Peter's response in withdrawing from his new brothers in Christ that the rest of the Jews who were also eating ham sandwiches that day joined him in the hypocrisy of the moment.<sup>47</sup>

When Paul discovered this "siege of the gospel," he addressed the problem boldly. He made it clear that ethnic distinctions that contradict the unified nature of the church are to be categorically condemned.

Peter had hurt the testimony of the gospel. He made the gospel appear to mean something other than what it really means. His action hurt the church and limited its effectiveness in the world. He preached "another gospel" by action, even though Peter would never have agreed that works

of the law were necessary for salvation. To put it another way, Peter's action belied the truth he himself had proclaimed.

The tragedy in the church today is that what we say is not being validated by how we live. The cultural division that exists in this country, epitomized by the black and white schism, or color and white schism, hinders our message. The lack of fellowship and interaction makes it appear that even though we say the gospel makes a difference and changes lives, we really don't believe it does at all. Dr. Arias pointed out an example: "Sometime ago I went to an Anglo church in California which had begun Spanish services to visit the Hispanic pastor and this new congregation. I approached one building where a woman was preparing refreshments. Her radiant smile faded as soon as I asked in my Spanish-accented English for the Spanish speaking worship service. Pointing with her chin, she said in a disappointed tone, "There."<sup>50</sup> What influences would we have if the question came from a newly arrived refugee, or a non-Christian ethnic person? When this occurs, the most we can offer to the "unchurched" people is personalized salvation. Because of this, we can offer the non-Christians exemplified salvation from a cultural standpoint.

It is incumbent upon the church of Jesus Christ to cross over cultural boundaries. We must recognize that the testimony of our God is at stake. We must realize that when we do not function faithfully by living out the gospel, we

make God look bad to the cultures who need so desperately to hear from him. Paul therefore opposed Peter personally, publicly, and biblically for his failure to testify accurately regarding the truth of the gospel.

This issue is critical. The church must not project an incorrect message to the world. From the safety of our Christian circles, we must present Christ as Savior of all. But we must also demonstrate the reality of that truth by reaching across cultural boundaries with the gospel message.

The church in Bolivia put the thesis of their manifesto on evangelism to the test of experience. Their findings are meaningful and applicable.

We discovered several things. 1) It is not necessary to leave aside social action in order to evangelize, nor to use it as a bait to attract the people. People are ready to receive a whole Gospel which is related to the total context of their lives. 2) One of the most gratifying experiences was to see how the Christian message arose spontaneously in response to the specific situations which came up as we went along. The people themselves and daily events provided the theme and the illustrations. The Gospel sounded natural, authentic and relevant in a familiar context. 3) We saw changes in people's attitudes, despite the brevity of our experiment: there was a clear movement from discouragement and isolation to hope and joint action. We saw how the liberating power of the risen Christ can work through people and groups.<sup>21</sup>

Our witness will be reinforced by the radical cultural impact of this message on our daily lives.

The Vietnamese people are wrestling with the new culture in adjusting to the new life in this country. There is a tremendous gap between the two cultures. For instance, in family relationships, the American family relationship is not always close. Two generations (parents

and children) live in a home. Sometimes old-aged parents live in nursing homes or by themselves. Young children have a lot of freedom, and are not as strictly disciplined as in Vietnam. Grown, unmarried children live separately and independently. To contrast, the family relationship is very close in Vietnam. Three, four, or sometimes five generations live under one roof. Elders live with children and usually are well taken care of by members of the family. Children have to obey and respect their parents and do not have much freedom. They are strictly disciplined and behave themselves. Grown, unmarried children stay with the parents until they are married. In addition to that, Americans are proud of freedom, individual rights, and what we can call "individualism," while Vietnamese hold "familialism;" family relationships and dignity have high priorities. Family is the foundation of society, community and country. (Family in Vietnamese culture consists of three or four generations.) Lack of understanding and patience regarding these cultural differences may cause community tensions and conflicts. Just look at such simple words as MY and YOUR, OUR and THEIR. There is no confusion about their meaning, only their uses. We have drawn many false lines separating MY life from YOUR life; YOUR life from MY life; MY needs from YOUR needs; YOUR needs from MY needs; the people of OUR church from the people of THEIR church; the people of THEIR church from the people of OUR church; the people of OUR church from the people of THEIR neighborhood; the people of

THEIR neighborhood from the people of OUR church.

The truth is that in Christ there is no such separation. All the divisions we have created over the ages have been made as nothing in Jesus: life, death, and resurrection. Our faith in Jesus Christ makes it possible to stop thinking and acting in ways that separate one human being from another, one human institution from another. There is an interconnectedness of life made possible by Christ, which we need only affirm and then seek to live out. The experiences that the church in Bolivia has had can apply to the Christian ministry to the Vietnamese refugees in Orange County, and the motto can be changed to "the Gospel is good news for Vietnamese refugees."

Sin is not the last word. The power of the Kingdom of God is far greater than the power of sin and evil. The seed of hope can grow to be a great tree. From death, life. The final word of evangelism is the resurrection. This is the pledge and guarantee that make working for the new man and the new society worthwhile. ... The promise of the Risen Lord is that he will go before us and will strengthen us on the way.<sup>ee</sup>

If the church makes a serious effort to understand and appreciate the culture in which the Vietnamese refugees were raised and discover how it influences their faith, their lives and the enormous adjustment between the two cultures they are facing, a positive result will come, if we do not hesitate to expect a promising green tree and flower. By that, if we take these seriously, we will overcome the culture gap, or any barrier for a better and more fruitful evangelization.

## END NOTES

<sup>1</sup>Allan Walker, The New Evangelism (Nashville: Abingdon Press, 1975) 16-37.

<sup>2</sup>World Council of Churches, International Review of Mission. Mission and Evangelism: An Ecumenical Affirmation. A study guide for congregation, 13.

<sup>3</sup>World Council of Churches, Your Kingdom Come Report on the World Conference on Mission and Evangelism, Melbourne, Australia 12-25, May 1980, (Geneva: World Council of Churches, 1980), 218.

<sup>4</sup>Thessalonians 3:6.

<sup>5</sup>Luke 1:19.

<sup>6</sup>Gerald H. Anderson, Thomas F. Stransky, (eds.), Mission Trends No. 2 Evangelization (New York: Paulist Press, 1975) 9.

<sup>7</sup>Luke 4:18.

<sup>8</sup>Luke 7:18-23.

<sup>9</sup>Mark 14:15.

<sup>10</sup>Mark 2:5-12, 1:26-27.

<sup>11</sup>Anderson., 9.

<sup>12</sup>Col 3:3.

<sup>13</sup>John 1:1-3.

<sup>14</sup>Mark 16:15.

<sup>15</sup>John 20:21.

<sup>16</sup>Acts 1:8.

<sup>17</sup>John 4:34.

<sup>18</sup>Anderson, 46.

<sup>19</sup>W.C.C., 5.

<sup>20</sup>Walker, 7-15.

<sup>21</sup>Mortimer Arias, "A Bolivian Manifesto on Evangelism (Thesis 3)," International Review of Mission 4:1 (January 1976) 121.

<sup>22</sup>Cor 1:23.

<sup>23</sup>Romans 3:23.

<sup>24</sup>John 3:16.

<sup>25</sup>Anderson, 14.

<sup>26</sup>Arias, Manifesto, (Thesis 14), 124.

<sup>27</sup>Orlando E. Costas, Christ Outside the Gate, Mission Beyond Christendom (Maryknoll: Orbis Books, 1982) 183.

<sup>28</sup>David Bryant, In the Gap (Ventura, CA: Regal Books, 1984) 175-177.

<sup>29</sup>Mortimer Arias, "Centripetal Mission or Evangelization by Hospitality," Missiology: An International Review 10:1 (January 1982), 71.

<sup>30</sup>Ibid., 71, 79.

<sup>31</sup>John Stott and Robert T. Coote (eds.), Gospel and Culture (South Pasadena: William Carey Library, 1979) 141.

<sup>32</sup>Philippians 2

<sup>33</sup>Philippians 2:3, 4

<sup>34</sup>Philippians 2:5-8

<sup>35</sup>Philippians 2:6

<sup>36</sup>John 1:18

<sup>37</sup>Arias, Manifesto (Thesis 5), 122.

<sup>38</sup>II Corinthians 5:21

<sup>39</sup>II Corinthians 5:14

<sup>40</sup>Matthew 22:36

<sup>41</sup>Matthew 22:37-40

<sup>42</sup>I John 4:20

<sup>43</sup>Luke 10:29



<sup>44</sup>Ephesians 2:11-22

<sup>45</sup>Ephesians 2:14

<sup>46</sup>Ephesians 4:3

<sup>47</sup>Galatians 2:11-14

<sup>48</sup>Galatians 2:12

<sup>49</sup>Galatians 2:13

<sup>50</sup>Mortimer Arias, 72.

<sup>51</sup>Mortimer Arias, "That the World May Believe,"  
International Review of Mission 4:1 (January 1976), 91.

<sup>52</sup>Arias, Manifesto (Thesis 26), 126.

## Chapter IV

### THE DEVELOPMENT OF THE VIETNAMESE COMMUNITIES IN ORANGE COUNTY

#### 1. The Development of Refugee Concentrations in Orange County

The Population and First Wave By April 1985, Orange County had 84,500 Indochinese refugees and 11,764 other status, so the total Indochinese population has reached 96,264,<sup>1</sup> one of the highest populations per capita in the country. This county is home to more Indochinese refugees than the entire state of Texas, which has the second largest population of Indochinese refugees in the country.

The Refugee Forum of Orange County has estimated the Vietnamese population in Orange County ranging from a low of 39,748 to a high of 61,591 as on December 31, 1982.<sup>2</sup> With the new figure of 96,264 Indochinese refugees in Orange County as of April 1985 mentioned earlier, and with the result of the survey at the Santa Ana College that the Vietnamese refugees make up 71% of the total Indochinese refugees,<sup>3</sup> that there are about 67,000 to 70,000 Vietnamese refugees in Orange County now.

Why is the Indochinese population in Orange County so large? In mid-April 1975, Camp Pendleton was hurriedly converted into a "tent city" and opened to about 40,000

refugees. Because of the camp's proximity to Orange County and the extensive local news coverage of the refugee evacuation to Camp Pendleton, many Southern California residents were made aware of the refugee needs. Voluntary agencies had little trouble developing local sponsorships. As a result, a base population of about 12,000 refugees from Camp Pendleton was permanently settled through Orange County, according to The Register newspaper.<sup>4</sup>

The Second Migration: They were joined by another 6,000 "second migrants," refugees who initially settled in other parts of the country and then moved to Orange County. They come to the country for many of the same reasons the earlier immigrants did: the mild climate, a healthy and growing economy with good job prospects - with a relatively low unemployment rate 4.3% in 1981 while the national unemployment rate at 8.2%<sup>5</sup> - and the presence of friends and family members in a growing community of ethnically similar people. By early 1976, a total of about 20,000 Indochinese refugees had settled in Orange County. In less than seven years, that population has more than tripled.<sup>6</sup> By 1981, monthly refugee arrivals into the county were estimated at 700 from overseas and 350 from secondary migration (see chart 2-2). The county's share of U.S. primary placements grew from 4% in 1979 to 5% in 1980, and reached an all-time high of 6.4% in September 1982.<sup>7</sup>

Most of the county's Indochinese population is concentrated in six cities: Anaheim, Santa Ana, Garden

Grove, Costa Mesa, Huntington Beach, and Westminster<sup>2</sup> (see chart 2-1). There are obvious changes in these cities, such as new storefront signs and unfamiliar foods on grocery shelves.

Not so obvious is the change in the characteristics within the refugee population. By 1982, almost half of the Indochinese in Orange County were second "wave" refugees who left Indochina after January 1977. These refugees arrived with less exposure to American living patterns and fewer immediately marketable skills than earlier, first "wave" arrivals.<sup>7</sup>

As a result, their adjustment period is longer than the first "wave", with a longer period of dependence on private and public assistance.

#### The Formation of Indochinese Neighborhoods:

According to the 1980 Census of Population, persons of Vietnamese ethnicity made up 1% of Orange County's population. While very few areas in the county have been totally bypassed by refugee movements, (of the 413 inhabited tracts in the county, 363 reported residents of Vietnamese ethnicity), the density of Vietnamese residents ranges widely among tracts. Sixty-two of the tracts exceeded 5%. Although these twelve tracts, comprising together one quarter of the country's Vietnamese population, are not markedly clustered together, a visible group of tracts with densities surpassing 2% form an almost uninterrupted belt

running along the San Diego Freeway, from its intersection with the Newport Freeway to its junction with the Garden Grove Freeway.<sup>10</sup>

The uneven residential distribution of Vietnamese raises questions about the reasons that have led refugees to regroup in a few neighborhoods in the north central part of the county. Foremost are the numerous constraints refugees face in their housing choices. Initially, refugees seek rented accommodations that are moderately priced, that permit children, and that are sufficiently spacious to accommodate families larger than those usually found in the United States. The county's affordable housing stock is disproportionately concentrated in a few cities, the same ones that have already been noted for their large clusters of refugees.<sup>11</sup>

The reason is that the refugees desire to live near relatives and friends is of paramount importance in explaining refugee mobility, whether short or long distance, and that shared cultural values influence the processes underlying refugee housing patterns: "One of the striking contrasting features between Indochinese and American cultures is their emphasis on communalism rather than individualism. In fact, the physical isolation in moving to the U.S. is compounded by the sense of physical isolation when they are separated from fellow kind..... The perspective... acquired by a person growing up in these cultures is a deeply ingrained sense of being a member of a

group (family).<sup>12</sup>

## 2. The Impact on Orange County: The Success and Struggles

Refugee Achieving Self-Sufficiency In the 150-page report on Indochinese refugees, Church World Service (CWS) describes the results of the survey that differ markedly from other findings on refugee integration in the USA. The main findings:

- The vast majority of refugees are finding jobs, given a reasonable amount of time for adjustment. Almost three-quarters of the refugee families who arrived in the United States three years ago now have at least one person in full time employment. Only 2% of the sample were reported by sponsors to be unwilling to work, and only 1% preferred the prop of public assistance to the search for gainful employment.

- There is not evidence of significant long-term welfare dependency. The survey concludes that refugees are fast weaned of public assistance as family members find work. Three years after their arrival, only 7% of cases in the sample were on full cash assistance.

- Most refugees are attaining self-sufficiency and adjusting to life in the USA. An index of the success refugee integration is that the majority of those covered by the survey now own a car.

- Sponsors and congregations affiliated to Church World Service, responsible some 10% of all refugees resettled in the USA, have contributed an estimated US\$133 million over the past three and a half years.

- The report stresses that the success of refugee integration must be analysed in a longer time frame than has so far been the case. "Meaningful resettlement takes a few years, not a few months." But to speed up the process of adjustment it recommends improved English-language teaching and job training.

The survey also urges flexibility on the principle of early employment for refugees coming from every different cultural backgrounds and the highly skilled who, it says, need recertification rather than a toe-hold on the first rung of the employment ladder.<sup>13</sup>

The Vietnamese refugees have found it easier than

Laotians or Cambodians to adapt to American life because of the colonial influence. While living under French domination from 1883 to 1954, the Vietnamese adopted the French style of government and education.<sup>15</sup> Then, as the United States began increasing its advisory role during Vietnam's civil war, the South Vietnamese began changing text and instruction books to English. Another factor in Vietnamese success in America is their country's reverence for education. At the highest rung of the Vietnamese societal hierarchy are teachers, writers, and scholars.<sup>16</sup>

Culture Shock For the Vietnamese refugees who have settled in Orange County since 1975, the strain of reconciling the differences between cultures half a world apart has, in many instances, resulted in culture shock. With a large gap and vast differences in terms of language, value systems, and ways of life between the American and Vietnamese cultures, the culture shock has had tremendous psychological impacts on the refugees, especially the older ones.

Add to the cultural upheaval a technology gap, the language barrier, and the difference between the life in a farming area, and urban society. The refugees have been thrust into a society that is radically different from their own. They had no time to prepare for the separation, change of environment, social position, and all the cross-culturally communicated maze involved. To become a refugee is to face loss: the loss of one's country, culture, family

and lifestyle. Unlike the immigrant, the refugee bears loss involuntarily and is unconscious of undergoing culture shock. The culture gap carries into every corner of refugee life in Orange County and threatens what elders see as their treasured Vietnamese heritage.

Acculturation is a paradox, since it is a complex chemistry of pain and joy: the pain of loss is frequently counterbalanced by the joy of discovery; the trauma of losing grasp of old norms and values is accompanied by the elation of finding new ways. Although the process is individual, it involves the immediate nuclear family unit, the extended circle of family and friends, the immediate ethnic community, the Church, and the host society at large.<sup>17</sup>

Language Barrier. Most Vietnamese refugees spoke little or no English when they first set foot on American soil, even though those highschool graduates had at least three years of English. The language barrier still is the main problem for adjusting to the new life and employment of refugees.<sup>18</sup> Until they learn enough English, it is impossible for them to deal with the new society, to handle a bank teller or hold a parent-teacher conference about their children's schoolwork. It is difficult for the post middle aged people to learn a new language such as English. Some will soak up enough English to read an American newspaper from cover to cover but fail to speak the language clearly enough to pass the time of day with a fellow shopper in a check-out line.

The younger Vietnamese, who came from a linguistic background totally different from the English language,



especially those who have recently arrived, are experiencing one of the most difficult stages of the acculturation process. They are required to learn English, and learn it quickly. Not only must they be able to comprehend teachers' lectures and instructions, there is also frequently a tremendous desire to compete on an equal basis with native English speaking students. For students who are highly motivated, the language barrier can be a source of great anxiety and frustration.

Research findings indicate that it takes a language minority student an approximate average of two years to acquire context-embedded (face-to-face) communicative proficiency. An average of five to seven years is required to approach commonly accepted age/grade norms in context-reduced (academic) aspects of English proficiency. The hardship of mastering the language is even more dramatic for students who begin their schooling in the United States at the high school level. While they may have only two or three years of school to learn the language, they must simultaneously fulfill the requirements necessary for graduation.<sup>19</sup>

For the refugees who are struggling and for the ones who are succeeding, one problem remains: they still are considered - and still consider themselves - outsiders. In A survey by a national polling firm said fewer than 1% of the refugees themselves said they thought of themselves as American.<sup>20</sup>

Education: Despite the obstacles of language and the cultural differences, the academic record of Vietnamese students in the Orange County school districts (as well as in other part of the country) appears to be quite exceptional. For the academic year of 1983-84, one of the

top ten incoming college freshmen in Orange County (selected by the President of California State University, Fullerton) was a Vietnamese student from the Garden Grove School Unified District. A Vietnamese student entered Valley High School in Santa Ana as a sophomore in 1978, and not only graduated a year early with a straight "A" average, but was chosen the 1980 senior class valedictorian.<sup>21</sup>

Of the 97 refugee students for whom California Achievement Test (CAT) scores were obtained, 29% placed in the top 30% nationally. Forty-five percent of the students placed from the fortieth percentile to the sixty-ninth, and 25% below the fortieth percentile.

Overall, the refugee students did better on the CAT than did all students nationally, with fewer in the lower 40%, more in the middle 30%, and almost the same in the top 30%.<sup>22</sup>

Vietnamese college students majoring in science and technology got better grades and dropped fewer than did their English-speaking counterparts, according to a 1981 survey of 2,476 Santa Ana College students.<sup>23</sup>

The majority of Vietnamese students seem to be successfully achieving in the U.S. school and are pursuing higher education after high school graduation. Though difficult, the adjustment of the Vietnamese students to the American educational system can be summarized by one response to an article in Time magazine on the Confucian work ethic (Time, March 28, 1983, p.2): "It is groups of highly motivated immigrants (like these) that have written the American success story."<sup>24</sup>

The educational process for adult refugees in Orange County is diverse. For many, the process may involve a refresher course in the English language, or vocational training. For others, particularly the more recent refugees, it is a complete education (see chart 2-3).<sup>25</sup>

Research has shown that an average learning time for

foreigners who can't read or write is three years of English study before concentrating on academic subjects (see chart 2-4).<sup>26</sup>

The survey of the Orange County Forum shows that 25% of the Vietnamese refugees who had received less than high school level of education did not study English in their homeland, 54% graduated from high school with at least three years of language study, and 21% of the refugees have the educational level of more than high school (see chart 2-4). When they got here, 51% of the Vietnamese adult refugees went to some type of school, whether it was to learn English, a vocation or to earn a high school/college degree (see charts 2-5 to 2-8).<sup>27</sup>

The Vietnamese refugees in Orange County have succeeded relatively well in education.<sup>28</sup> For them, education is the key to attainment. The love of learning is another essential factor in the value system of the Vietnamese people. With a long tradition of respect for learning and scholarship, the Vietnamese have historically placed great value upon education, which always enjoys an exalted status in Vietnamese culture.<sup>29</sup> In the Vietnamese culture, education not only benefits the student, but also provide opportunity to express one's gratitude to parents, or the sponsors, and the extended family. When one graduates and is employed, he or she will give financial support not only to oneself, and to his or her nuclear family, but also to the parents in the old ages, and the younger brothers and

sisters if they are still going to school.<sup>30</sup> Secretary of Education William Bennett praised the scholastic accomplishments of Orange County's Vietnamese in the first visit by a Cabinet member to "Little Saigon" on October 22, 1985, but also warned they may encounter discrimination when they apply to college.<sup>31</sup>

Employment: As expected from the tradition of love for learning, most of the Vietnamese refugees who had earned university degrees and were highly skilled, moved with relative ease into American life, spending little or no time on welfare.<sup>32</sup>

The popular myth that Asians are hardworking and industrious proves true in cases of the Indochinese refugees in Orange County. Since 1975, refugees have opened 400 business in Orange County. Failure have been rare. About 100 of these "mom and pop" type enterprises, which include restaurants, wicker shops, doughnut shops, grocery stores and professional services, are concentrated along Bolsa Avenue in Westminster and Garden Grove Communities.<sup>33</sup> In the article "A Long Way From Home" in the Los Angeles Times Magazine recently, David DeVoss describes the new development in population, community, and business among Vietnamese refugees in Orange County.

In Westminster, a little Saigon has mushroomed along a stretch of Bolsa Avenue. For Orange County's 75,000 Vietnamese, it is a familiar, predictable enclave where shopping centers have crenelated tile roofs, bakeries are decorated with the scarlet-and yellow flag for which their army fought, and business conversation is

conducted in the tonal lilt heard throughout the Mekong River Delta. The outside world called California rarely intrudes.

Thousands of Vietnamese have re-established businesses in Orange County. The former employees of the Thanh Tha restaurant, which once served the best noodles in Saigon, operate a business under the same name on Bolsa Avenue. Pho '79 once a sparsely furnished restaurant located on Vo Tanh Street, now stands across from the Nguyen Huy minimall. Fifteen years ago, Thiet Lap tailored intricately embroidered ao dais for Saigon's wealthiest ingenues, whose weddings were not complete without a set of photographs taken by Kim Mon. Today, both prosper by catering to a new generation.<sup>34</sup>

On the other hand, the Vietnamese refugees arrived in Orange County during a time when sales in manufactured computer parts, prosthetics, and electronic machinery were skyrocketing. They learned electronics skills in vocational training programs offered by community colleges, state or local government agencies, or voluntary agencies, such as Vietnamese Service Center. Once trained, they became technicians and assemblers relatively easily. Employers praise refugees for what they call exceptional manual dexterity and attentiveness. Perhaps, partly because Vietnamese refugees by temperament and tradition have a strong mental discipline and attention to detail, they easily fulfilled local employment needs.<sup>35</sup>

Besides the highly rated attitude and behavior, there are many problems that the Vietnamese refugees have to deal with. Probably the refugees' greatest difficulty in being able to hold on to a job is his/her inability to communicate effectively with his/her supervisor. Many refugees do not fully understand their supervisor's instructions.<sup>36</sup> Inability to communicate is also the root

of problems noted by co-workers. Work has a strong impact on how one feels. When they cannot communicate, they cannot even find or maintain a job. At that time, they add frustration on top of depression and anxiety. It is a very dreadful situation. When one cannot speak English, and sees people around looking at him, then talking to each other, talking to themselves, the question comes to his or her mind is what are they saying about him/her?' If they laugh, maybe they think he/she is funny. If they keep quiet, maybe they are angry at him/her. May be he/she should be doing better. All of these questions have no answer. They are all in the imagination, and they keep going on. The situation may become worse.

A report by the Orange County Forum in 1982 reinforces the issues. The report showed that about 23,000 refugees - about one-third of the total Indochinese population - received some type of government aid.<sup>37</sup> In the survey by telephone that prepared for this project, 450 Vietnamese names were chosen at random from the Pacific and General Phone Directory in 28 cities of Orange County. The survey was conducted in three months from July 1 to October 30, 1984. There are some limitations in the survey, such as the phone numbers of those who chose unlisted service were not released or in some cases when children answered they were not willing to answer or they did not have the information. Even so, that survey determined that 66% of the people were employed, 15% were full time students, and 19%

still depend on public assistance.

#### Community Development

In less than six years, Vietnamese refugees have transformed this formerly rundown section of Westminster into what has become known as Little Saigon, the largest Indochinese, the largest Indochinese commercial district in America.<sup>38</sup>

From the three Vietnamese-owned business in 1978, Little Saigon has grown to more than 200 establishments in 1984 and to more than 400 in 1985 serving Orange County's estimated of 70,000 Vietnamese.<sup>39</sup>

Little Saigon has put the city on the map, said Westminster Councilman Elden Gillespie. "The Vietnamese has upgraded the community. Before they moved in, Bolsa Avenue was a rundown, decrepit commercial district with a lot of old buildings and vacant stores. Some of the centers were open. But a few people shopped there."

The councilman credits the Vietnamese with developing the area without federal, state or local funds. "The area could have qualified for redevelopment money," Gillespie said. "But the Orientals were entrepreneurs. They did it by themselves."<sup>40</sup>

The rents in Little Saigon have tripled in six years, from 35 cents to \$1.20 per square foot. Two more multimillion dollar centers are under construction and developers plan to construct a 10-acre International Market in 1985-86. As the area becomes better known, business and community leaders predict Little Saigon will join Los Angeles' Chinatown as a tourist attraction. Some Chinese businesses have already established branches in Little Saigon. The Chinese business owners of the centers plans to develop an International Market on Bolsa Avenue to heighten the tourist appeal. It will take some time for the ambition

of these businessmen come true, and Little Saigon will transform into a tourist attraction.<sup>41</sup>

Community - Opinion of Non-refugees: Initially, the American people and their government opened not only their hearts and their hands to welcome the Vietnamese refugees, but also their minds to help the refugees to adjust to the new life in many ways since 1975. They were moved by the failed-orphan-babylift in early April 1975,<sup>42</sup> the first "wave" refugees whose lives suddenly changed in a few hours, and few days; they worked hard to help to get the Vietnamese "boat people" out of the tragedy in Thai and Malaysian shorelines in 1979. At first people take refugees in and are generous about it. But as time goes on, they begin to feel they have had enough. Until there is a common language and mutual social grounds to share, the contrasting cultures remain separate and incompatible. Such cross-cultural encounters are relatively alien to Orange County residents. Since 1980, it is unmistakably evident that large numbers of Indochinese have moved into the county. The incidents of outward resentment to the refugees have increased as the newcomers have become more visible in factories, unemployment lines and on city streets.<sup>43</sup>

Negative attitudes may come from professional competition or misconceptions, or misinformation, such as the suspension from participation in a federally funded nutrition program in March-May 1984. In March 1984, the Women, Infants, and Children (WIC) nutrition program



suspended 22 Orange County physicians from WIC after they were found to have submitted false blood and weight test results or inaccurate health information, many of them are Vietnamese. After two months of fighting Dr. Quynh Kieu, an assistant clinical professor in pediatrics at UC Irvine and 15 others were reinstatement and a state official said that the earlier action was in error. The doctors were not charged criminally and could continue practicing medicine, but the suspension received heavy media coverage in Orange County and dealt harsh blow both to the individuals affected and to the county's large Vietnamese refugee community.<sup>44</sup>

Many refugee leaders reported an increase in expressions of anti-Vietnamese sentiment in the wake of the suspensions and an unrelated statewide crackdown on alleged MediCal fraud by Indochinese medical professionals that came at almost the same time.<sup>45</sup>

Although there are six physicians still on suspension pending their appeals, someone may have had mistakes in WIC program or in Medi-Cal. And even Maridee Gregory, chief of the maternal and children health branch of the State Department of Health Services said that reinstatement of a doctor means that "we have recognized the fact that he/she is a good physician and we're confident in what he/she is doing. And, in my opinion, Dr. Kieu is probably a very excellent physician from my conversation with her, and her concern for providing care."<sup>46</sup> The suspension action may have come from the lobby effort of competition, caused great damage to those physicians, and to the refugee's community.

A day after the first 16 physicians were reinstated, a state official said, "Most of the 38 other physicians temporarily suspended from the program last February are expected to be reinstated next month." "It demonstrated that the State Department of Health Services did not handle the matter seriously, or those officials may have some other intentions."

Vietnamese doctors mistakenly suspended from a state-run child nutrition program demanded an apology Friday, saying the entire Vietnamese community has been maligned.

The doctors said their suspension from the WIC nutrition program damaged their practices and damaged the image of Indochinese refugees.

"I have done nothing wrong and I always try to do my best," Dr. Huu Nguyen of Santa Ana, who has reinstated to the program, said "I think the state owes us an apology."

"I want to know how these mistakes occurred," Dr. Quynh Kieu said. "These mistakes have had serious repercussions. Our entire community has been hurt."

The "Vietnamese doctor acquitted in Medi-Cal fraud trial" tells another story:

A Vietnamese doctor and his assistant, who were among more than 50 people arrested in a 1984 crackdown on alleged Medi-Cal fraud in the state, were acquitted Tuesday of charges they filed false claims and defrauded the state of more than \$600.

Superior Court jurors who found the men innocent were critical of the state's handling of the investigation into alleged Medi-Cal abuses and said outside the court room that they believed state agents used entrapment in building a case against the defendants.

Defense attorneys Alan May and Milton Grimes said the verdict sends a strong message to the state about its conduct in probing alleged Medi-Cal fraud in the Vietnamese community in 1984.

"This is a terribly important verdict," May said outside court. "It starts the unveiling of what the Medi-Cal cases are all about. The state went after prominent Vietnamese doctors to try to disgrace the Vietnamese community in Orange County."

Other misconceptions, according to the survey, indicate that one-third of all respondents mentioned that either refugees take jobs away from Americans or they receive special treatment from the government.<sup>50</sup>

On the other hand, most of Orange County residents rated the refugees' ability to perform their jobs as excellent or good.<sup>51</sup> And as a whole, Orange County residents tend to be rather ambivalent toward refugees. Favorable comments outweigh the unfavorable with reference to them as job performers, as neighbors, and as members of the community.<sup>52</sup>

The Orange County Supervisor Board, all five district supervisors and the Chairperson, sent a letter to the Vietnamese community on the tenth anniversary of the arrival of the Vietnamese refugees, praising the great accomplishment of the Vietnamese people and expressing their appreciation for the uncalculable contribution that the Vietnamese have made in building up Orange County in economic and cultural areas.<sup>53</sup>

The refugees' view Turning to the refugees' point of view, virtually all would like to return to their homeland.<sup>54</sup> For many Vietnamese, the shock of being forced to leave their country and adjust to a new lifestyle has been overwhelming. As a result, a pervasive feeling of fear and insecurity seems to surround them. The fears that homesickness may never lessen, and fear of not being able to adapt and of not being accepted by the American people may

have contributed to their desire for better police protection more than a desire for better jobs or housing. Half of all the refugees said they would prefer that residents accept them as fellow Americans, instead of respecting their culture and traditions. At the same time, almost none of the refugees think of themselves as Americans. This apparent contradiction suggests that refugees want to be accepted as fellow Americans not because they consider themselves to be thus, but because they have a deeper need to be accepted.<sup>55</sup>

## END NOTES

<sup>1</sup>Dave Pierce, "Estimated Population Growth of Indochinese Refugee and Total Indochinese," January 4, 1983. Refugee Forum of Orange County, Table I-D, also The Orange County Register, "The Exodus: Thousands start anew life in Orange County," April 30, 1985.

<sup>2</sup>Ibid., Table I-D, 1-25.

<sup>3</sup>Linda Holland and Jacqueline Desbarats, "Indochinese settlement Pattern in Orange County," Amerasia, 10:1(1983) 36.

<sup>4</sup>Orange County Register, "The Battle: Some Adapt Well to American Ways; Other Just Try to Fit in," (July 12, 1982).

<sup>5</sup>Bram, Leon L., Norma H. Dickey, "The United States of America," Funk & Wagnalls, New Encyclopedia 1985 Year Book (New York: Funk & Wagnalls, 1985) 423.

<sup>6</sup>C. Beth Baldwin, Capturing the Change (Santa Ana, CA: Immigrant and Refugee Planning Center, 1982) 18.

<sup>7</sup>Pierce.

<sup>8</sup>Register, (July 12, 1982).

<sup>9</sup>C. Baldwin, 20. Charts used by permission.

<sup>10</sup>Holland and Desbarats, 29.

<sup>11</sup>Ibid.

<sup>12</sup>Ibid., 37.

<sup>13</sup>Nicholas van Praag, "Refugees Make It in the United States," Refugees, 4(April 1984) 13-14.

<sup>14</sup>Delores Brooks Irwin, and Kathryn Barton "When East West Culture Collide," Orange County Register (July 13, 1982).

<sup>15</sup>Tran Trong Kim, Viet Nam Su Luoc II (Bo Giao Duc: Trung Tam Hoc Lieu, 1971) 253-354.

<sup>16</sup>Toan Anh, Phong Tuc Viet Nam (Saigon: Cuu Long Giang, 1969) 396-416.

<sup>17</sup>Cao Anh Quan, "Some Aspects of Refugee Community Mental Health," Bridge (November 1984).

<sup>18</sup>C. Beth Baldwin, Patterns of Adjustment (Orange, CA: Immigrant and Refugee Planning Center, 1984) 50.

<sup>19</sup>Vy Trac Do, "Cultural Differences: Implications in the Education of Vietnamese Students in U.S. Schools," Second Lives, (South Coast Repertory, 1983) 43.

<sup>20</sup>Delores Brooks Irwin and Kathryn Barton, "The Battle: Spanning the Culture Gap," Orange County Register (July 11, 1982)

<sup>21</sup>Vy Trac Do, 46.

<sup>22</sup>"Study Shows Boat Refugees' Children Achieve Academic Success," Refugee Reports 4:10 (October 11, 1985) 2.

<sup>23</sup>Irwin and Barton.

<sup>24</sup>Vy Trac Do, 46.

<sup>25</sup>Baldwin, Patterns of Adjustment, 58.

<sup>26</sup>Ibid., 53-56.

<sup>27</sup>Baldwin, Capture the Change, 52-55.

<sup>28</sup>Baldwin, Patterns of Adjustment, 50.

<sup>29</sup>Intercultural Development Research, Association, Handbook for Teachers and of Vietnamese Students (San Antonio, TX: ERIC Documentation Reproduction Service, ED 135 888, 1976) 42.

<sup>30</sup>Toan Anh, 434-458.

<sup>31</sup>Jeffrey Brody, "Bennett Warns Against Limit on Asian Students," Register (October 23, 1985)

<sup>32</sup>"Refugees Stepped into Fill Jobs Created by Electronics Boom," Orange County Register (July 12, 1982)

<sup>33</sup>Baldwin, Capture the Change, 29-30.

<sup>34</sup>David DeVoss, "A Long Way From Heaven," Los Angeles Times (January 5, 1980) 12.

<sup>35</sup>Orange County Register.

<sup>36</sup>Baldwin, 35-40.

<sup>37</sup>Ibid., 80-85.

<sup>38</sup>Jeffrey Brody, "Little Saigon," Orange County Register (September 25, 1984)

<sup>39</sup>Ibid.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid.

<sup>42</sup>Keith St Cartmail, Exodus Indochina (Hong Kong: 1983), 89.

<sup>43</sup>Penelope Mc Millan, "Immigrant Leaders See Racist Trend," Los Angeles Times (February 4, 1985) CC 1.

<sup>44</sup>David Holley, "16 Physicians Reinstated to Federal Food Program," Orange County Register (May 4, 1985)

<sup>45</sup>Ibid.

<sup>46</sup>Ibid.

<sup>47</sup>Jeffrey Brody, "Vietnamese Doctors Want Official Apology," Orange County Register (May 5, 1985)

<sup>48</sup>Ibid.

<sup>49</sup>Jeane Wright, "Vietnamese Doctor Acquitted in Medical Fraud Trial," Orange County Register (February 4, 1986).

<sup>50</sup>Baldwin, Capture the Change, 83-85.

<sup>51</sup>Baldwin, Patterns of Adjustment, 41.

<sup>52</sup><sup>45</sup>Baldwin, Capture the Change, 86-89.

<sup>53</sup>Irwin and Barton.

<sup>54</sup>Baldwin, Patterns of Adjustment, 94.

<sup>55</sup>Baldwin, Capture the Change, 117.

## Chapter V

### THE CHRISTIAN MINISTRY TO THE VIETNAMESE REFUGEES IN ORANGE COUNTY

#### 1. The Role of the Churches in Refugee Resettlement

The church has taken a major role in refugee resettlement since 1975. The four major religious agencies are the Church World Service (the relief arm of National Council of Churches), the United States Catholic Conference, the Lutheran Immigration and Refugee Services, and the United Hebrew Immigration Aid Society. Other religious groups are assisting with resettlement, but they must be accredited for sponsor placement through contract bodies.

The Seventh-day Adventists, Southern Baptists, and Assemblies of God have linked up with Church World Services (CWS). All three had missionary work in South Vietnam, and they are mainly interested in locating and resettling their own people. Nevertheless, they are helping a number of refugees as well. Food for the Hungry, an independent evangelical relief agency based in California, is also working through CWS. Larry Ward, Food's president, who assisted with the evacuation of more than 1,000 people from South Vietnam, and several associates have set up a job-training, counseling, and sponsor-placement center for refugees at a leased medical center in Central California. Another evangelical organization, World Vision also hooked up with CWS.

Because the CWS's identity with the National Council of Churches, leaders of the Christian and Missionary Alliance - wary of a backlash by conservative constituents who dislike the National Council of Churches - chose instead to join arms with the International Rescue Committee, a secular organization with Jewish Leadership.<sup>1</sup>

With the flow of "boat people", the Christian and



Missionary Alliance and the World Relief Commission (the relief arm of National Association of Evangelicals) established the World Relief Refugee Services in 1979. The Southern California office was opened in Midway City in April 1980, and has moved to Garden Grove now. For the last five years, this office has sponsored 15,300 refugees.<sup>2</sup>

Beside those, the Christian Church (Disciple of Christ), the Presbyterian Church, the United Methodist Church, and the Episcopal Church have responded to the call of God and have extended their love and concern to the refugees since the day the Vietnamese refugees arrived in Camp Pendleton in May 1975. Many congregations and individuals have opened up their homes to welcome the refugees. They have also helped them with their needs in providing housing, employment, and other necessities of life.<sup>3</sup>

The Saint Anselm's Immigrant and Refugee Community Center (IRCC) was established in 1976 to meet the needs of the Indochinese refugees who arrived in the United States, especially in Southern California. IRCC serves all people for three purposes: to glorify God, to relieve pain, and to build hope. The center has been providing services such as social services, aid to senior citizens (hot meals everyday) sponsorship development, chaplaincy, English classes (E.S.L.) and child care. IRCC has sponsored more than 24,000 refugees in the last 9 years.<sup>4</sup>

## 2. The transplanting of churches in Orange County

The Christian and Missionary Alliance The Christian and Missionary Alliance (CMA) began working in Vietnam in the early 1900s. Most of South Vietnam's Protestants are members of the CMA-affiliated Tin Lanh (Good News) Church. The CMA missionaries identified nearly 2,000 Tin Lanh people in the camps in May 1975. Each camp had several CMA missionaries who formerly served in Indochina.<sup>5</sup>

The first Vietnamese Alliance Church in Southern California was formed in San Diego by Rev. Nguyen Huu Tuoi. In 1976, some members of that church moved to Orange County for employment. Rev. Tuoi came to visit them from time to time and encouraged them to faithfully hold a Sunday fellowship meeting. The Vietnamese Specialized Ministry Board realized the situation and appointed Rev. Van Dai from Omaha, Nebraska to minister to the group in Santa Ana. These Christians celebrated the Christmas holiday together the first time in the Santa Ana CMA church on December 25, 1977. With the flow of Vietnamese to the area, this church has added more members, part of them coming from Vietnam, and many more putting their faith in the Lord for the first because of the strong efforts of the pastor and the members through personal evangelism. The average attendance at Sunday worship service is over two hundred now. Besides Sunday services and Church school, they have Youth meetings on Saturday afternoon, and strong Prayer Fellowship on Saturday evenings in five areas. They also have sponsored a

number of cases of refugees from refugee camp in Southeast Asia in the last five years. They are going to purchase the church building from the Caucasian CMA, the facility they are now using. The Santa Ana CMA is growing rapidly, and the people hope to build another congregation in the vicinity.<sup>4</sup>

The Southern Baptist: The Westminster Southern Baptist Church (WSBC) This was the first Vietnamese Protestant Church in Orange County. It was founded by Rev. Nga Nguyen in 1976. He moved to this area when the Vietnamese refugees were pouring into Orange County. He started this congregation with the strong assistance of the American SBC; they let him use the church building and facility without any charge. The average attendance at that time increased rapidly from 5 in 1976 to nearly 150 people each Sunday service in 1979. Then Rev. Nga left in 1980 for seminary. Mr. Nguyen Thang took over, and also left in 1981 for Golden Gate Seminary. Rev. Nguyen Van Hai was in charge for a short time. Then Rev. Vo Ngoc Thien An came to preach for them. Since 1983, the attendance has been about 40. A major change came to this congregation last December when the New Hope Vietnamese SBC in Santa Ana merged with the Westminster SBC under the pastoring of Rev. Vo Ngoc Thien An. Westminster SBC now has the potential to grow, and the attendance for worship service may be over 150. This merging will bring a "new hope" that this church may offer more services to the people in the community beside those worship

services and activities on Sunday and may have enough financial support for the development of the church."

The Assemblies of God (AOG): Santa Ana Christian Church The Assemblies of God began working in Vietnam in 1970 under the name Assemblies of God Relief Agency, directed by the Rev. John Hurston and with the co-operation of the following missionaries: Glen Stafford, Aaron Rothganger, Wesley Weekly, Chuck Flynn. They established two congregations in Vung Tau and Tan Phuoc, about 70 miles Southeast of Saigon. Mr. Cao Tan Phat and Tran Ngoc Kiem were appointed as Vietnamese pastors to these two newly established congregations.

Among the Vietnamese refugees arriving here in 1975 were Pastor Phat Tan Cao and his family, sponsored by the Christian Life Church in Long Beach. With the strong assistance of this church, Pastor Phat has taken part in the ministries for Vietnamese refugees since August 1975. The people first met together on Sept 7, 1975 with the attendance of 25. The membership increased steadily. The first Vietnamese AOG Church was established and recognized officially by the Southern California District on May 23, 1976. Rev. Cao Tan Phat was ordained on April 21, 1976 in the AOG annual conference in San Diego. The Vietnamese AOG Church was incorporated by the State of California on March 21, 1979.

The concentration of the Vietnamese refugees in Orange County and the relatively open job market have

attracted people from other areas. Two families from Long Beach AOG church were among those. They decided to meet together on Saturday evening in the building of the Santa Ana AOD church on 17th street. Sixteen adults and 6 children came to the meeting in September 1980. They called themselves the "Vietnamese Charismatic Fellowship". Pastor Mai Bien, who had been licensed since 1978, was one of their leaders.®

The Vietnamese Christian Church (VCC) was officially established on December 25, 1980. The attendance on that day was 25 adults and 15 children. Pastor Mai Bien was appointed as local pastor to this congregation. Mr. Ma Phuc Tuan was licensed in April 1981 as Associate Pastor. The average attendance increased quickly. Besides the activities on Sunday for worship and Church school, they also have published the bi-monthly magazine "Nguon Song" (Source of Life) since June 1981. The youth group worked actively just like a youth scout group. Rev. Mai Bien left this congregation in June 1982 to go to a new church in Riverside. Rev. Ma Phuc Tuan took his place. The Santa Ana VCC continues to grow; their average attendance in the worship service is over one hundred now. As AOD tradition, they also have a healing prayer meeting each week. New candidates for ministry have been licensed and they are looking forward to expanding the ministry to other areas.™

### 3. Church Planting Ministry

The United Methodist Church (UMC): The Vietnamese UMC at West Anaheim In September 1979, while reading the newspaper, Rev. Raymond Baines, the Superintendent of Santa Ana District UMC was amazed by the growing population of the Vietnamese refugees in Orange County. He called a group of pastors together and discussed what to do to bring the Good News to the refugees. They formed a task force to study and initiate this ministry. Through the connection with Dr. Duc Xuan Nguyen, former Associate Pastor of the Bridgewater UMC in New Jersey, Rev. Son Xuan Nguyen was asked by the Task Force in February 1980 to start the First Vietnamese UMC ministry in the United States (also in the whole world). After a month of studying the situation, the first worship service was held on Sunday March 2, 1980 at West Anaheim UMC with a handful of people.

With the financial support from more than 20 churches and individuals in the district, Rev. Son Nguyen had a full time job taking the message of salvation in Jesus Christ to the refugees. Four Sunday School classes and a biweekly Bible study on Friday nights drew between thirty and thirty-five for study of the Gospel and the book of Acts in 1980-81. There was also a Sunday afternoon "cultural class" for the little children, in which they were taught the history, language, and geography of their Vietnamese homeland. This newly established congregation was also

involved in sponsoring refugees from Southeast Asia. There was a very generous response to the needs of this congregation by the various churches of this district. Twenty-one churches in the district gave varying amounts of money to meet the approximately \$20,000 total budget during the first year of the new congregation's existence. Some churches also contributed furniture, clothing, and other such items to be channeled through this congregation to the needs of refugee families. Rev. Son Nguyen stated that their immediate goal was to intensify mission work among the refugees. In keeping with this goal, special evangelistic outreach meetings were held the last Saturday evening of every other month in 1981, with guest speakers and special music. This congregation has experienced the faithful love and care of the Heavenly Father each day, week, and year. He has led His children at West Anaheim Vietnamese UMC through many problems and crises of individuals, family members, and the congregation.

The average attendance in worship service is about 80 to 90 at the present time. Beside worship and church school, they also have youth meetings and activities on Sunday afternoon. There are many potential leaders in the congregation, and they are attending the Lay Leader Training Institute with the hope of bringing the more change to the congregation and effective evangelization to the large Vietnamese refugee community.<sup>10</sup>

The Presbyterian Church: The Vietnamese Presbyterian Church in Garden Grove In a meeting of the Pacific Asian American Center in 1979, Mrs. Shim, a social worker, introduced her minister-husband to Mr. Philip Nguyen, a younger brother of Dr. Duc Xuan Nguyen. Dr. Duc knew of Rev. Steve Shim's willingness and support to start a Vietnamese ministry. Dr. Duc invited Rev. Steve Shim and Rev. Hai Nam Nguyen to his office at Saint Anselm's IRCC to work out the plan, budgeting, and salary.

After five months of studying and preparing, the first meeting was held on July 27, 1980 at the First Presbyterian Church in Garden Grove with the full support of the United Presbyterian Church. From the first 5 members of Rev. Hai's family in the beginning, the Vietnamese Presbyterian Church (VPC) now has an average attendance of 80 to 90 in worship service and 50 children in Children's Meeting Hour. Besides these main activities on Sunday, VPC also has prayer meeting every Friday evening, personal evangelism on Saturday morning, and social work for the needy.

The VPC is preparing to start another Vietnamese ministry in Orange County in the very near future. A candidate for ministry graduated from seminary last year and is ready for ordination and for the a bright future in the ministry to the crowded Vietnamese refugees in Orange County.<sup>11</sup>



The Episcopal Church: The Vietnamese Church of the Redeemer The church was organized as part of the ministries of the St. Anselm's Immigrant and Refugee Community Center to serve those who come to the center for services.

In October 1979, the office of Chaplaincy was established at St. Anselm's IRCC to help refugees with spiritual matters. Dr. Duc Xuan Nguyen was appointed as chaplain, working as part time minister to the refugees. Worship services and Bible study were begun in January 1980 as a part of the ministry of the chaplaincy.

Bible study and worship services were conducted every Sunday in the afternoon. These services attracted people of various background. Attendance varied from 40 to 100 with an average of 72 including children.

In 1981, it was decided that the church should become independent, but still be under the umbrella of St. Anselm's IRCC. But then, it was affiliated with the Episcopal Church in 1983. The Episcopal Church funded the construction of a multi-purpose building for the Vietnamese congregation on the St. Anselm's IRCC land shortly after that. The Vietnamese Church of the Redeemer (VCR) now uses the facility for Sunday services, Church school, and for other activities during the weekdays. The VCR has a fruitful bi-lingual service for children and it helps to solve language problems for children who have come at various times since 1975.<sup>11</sup>

The Lutheran Church (Missouri Synod): The Vietnamese Lutheran Church in Garden Grove Tucked away on an unpretentious side street in Garden Grove, California, St. Paul's Lutheran Church (SPLC), after 25 years of isolated Anglo existence, is reaching out to meet the cultural changes of the 80s. Challenged by the sea of Indochinese faces in surrounding neighborhoods, Rev. Donald R. Moorman, pastor of SPLC met with Mr. Wynn Nguyen Trong Nguyen through the connection of Dr. Duc Xuan Nguyen to focus the energies of home mission to that neighborhood. SPLC sponsored Mr. Nguyen as the first seminary educated Vietnamese Lutheran pastor in the United States.

The service of Consecration for Pastor Nguyen was held on June 23, 1983 at SPLC. Rev. Nguyen began his ministry to the Vietnamese refugees in Orange County when he started the first service on August 4, 1983 with 7 persons, six of Rev. Nguyen's family and a friend. Although this was not the first ministry to be started among Vietnamese in Orange County, it is unique in one aspect. The existing congregation is entering into a shared partnership with the Vietnamese congregation, which will have full use of all facilities of St. Paul's, but will maintain its own independent identity.

The SPLC also set a good example for Caucasian Churches in preparing the congregation before starting a new ethnic language ministry. Preparations to promote understanding and bridge the cultural gap, when East meet

West, have become a way of life at St. Paul's. Laubach language classes, with English as a second language were taught bi-weekly to Vietnamese adults. Classes were presented to the congregation on the history, social and cultural patterns of the Vietnamese people. Subjects such as difficulties of adapting to a foreign land, the language complexity, and religious beliefs have been explored. A weekly open forum was designed to anticipate and explain differences and promote cultural harmony and exchange.

St. Paul also opened its athletic facilities for volleyball, basketball and baseball for the Vietnamese for over a year before Pastor Nguyen returned from seminary. A Coordinating Council also was established to serve as a connecting link between the two congregations.

With the efforts of the SPLC and hard work of Rev. Nguyen, the Lord has adding blessings to the congregation every week. From seven people in that first service, the attendance in worship services now averages 75 to 83. Beside worship and church school on Sunday, the VLC also has all-church meetings on Friday evenings for prayer, Bible study, youth fellowship, and children activities.

The story of Pastor Nguyen's coming to the ministry is a good example for churches recruiting new people for the ministry. The Nguyen family put their faith in the Lord in 1976 after they had been resettled in the United States a year. Pastor Nguyen had a successful business in 1980, but when he knew God's call for the ordained ministry

when he was 43, he and his family were willing to sell his business and their possessions when he was 43, in order to attend seminary and prepare for the ministry.<sup>14</sup>

### 3. The Parachurch Ministry

Two specialized ministries and a non-profit organization have played an important role in the ministry to the refugees in Orange County.

#### World Literature Crusade: Vietnamese Ministries

The Vietnamese Ministries' office was founded and opened in La Mirada in 1981 by Rev. Timothy Nguyen Thi. It moved to Anaheim, in Orange County, in order to be near the concentration of refugees. In the last five years, besides the world ministry to provide Christian literature to the Vietnamese refugees in 54 countries, this office has served the Orange County Vietnamese people in five areas: (a) tracts distribution to non-Christians by mail, (b) daily devotion distribution to Christians by direct mail or through local churches. (c) follow-up ministry to inquirers (d) evangelistic, follow-up, and spiritual life materials for local church ministries, (e) referral services of new Christian arrivals to local churches or Christian groups, so the refugees may have fellowship in their faith journey. In 1982-83 the ministries also had a 30-minute broadcast on FM radio to Los Angeles and Orange Counties. The broadcast was later cut because of shortage of funds. Twice this office sent tracts to the refugees in Orange County, once

for Christmas 1983, and a second time for the Lunar New year in 1985. The response was quite encouraging. Other distributions were made for Lunar New Years in 1983, and 1984, and in April 1984 for Vietnamese fairs. The literature responded to the need of the refugees. In lonely time - in times of depression because of the adjustment or unemployed, these materials become a good friend to these people.

World Literature Crusade cut all funding to the ministries in March 1985 because of its financial obligation to overseas ministries. Although the official office has been closed since April 1985 and all 9 employees were laid off, a couple has been willing to use their home as an office so the ministry can be continued. They continue the ministry on a volunteer basis. The level of material distribution is still high, and the responses, referrals, and inquirers are quite great, which encourages these people to be dedicated to this valuable ministry to serve the Vietnamese people in Orange County, back home in Vietnam, in the Communist countries in Eastern Europe, and in the world at large.

Vietnamese Tape Ministries This ministry was founded in 1976 by Dr. Le Hoang Phu as an effort to meet the spiritual and intellectual needs of expatriated Vietnamese in refugee camps, and in countries and localities where no Vietnamese churches or Christian groups are functioning. It consists of a cassette tape ministry,

and a telephone ministry (similar to Dial-A-Message or Dial Prayer).

In ten years from 1976 to 1985, Vietnamese Tape Ministries sent 66,581<sup>13</sup> cassette tapes out around the world. The messages on those tapes of Bible studies, discipleship training, evangelistic messages, and Gospel songs and music not only have helped the individuals, but also have provided broadcasting programs local radio stations and on P.A. systems in refugee camps, for church training, and evangelistic meetings.

Vietnamese Telephone Ministry, launched during Easter 1977, has developed from a beginning of seven centers in the United States to 60 centers in five countries at the present time.<sup>14</sup> For Orange County, the four centers in Anaheim, Orange, Santa Ana, and Westminster have served the Vietnamese community in the whole county, where there at least 200 calls have been made each week.<sup>15</sup> Since it began in this area, Telephone Ministries has helped to form a new church, has saved at least two persons from suicide and let them to the Lord Jesus, and has given tens of thousands a chance to hear a Gospel message, and many of them have accepted Jesus Christ as their personal Savior.<sup>16</sup>

The Vietnamese Service Center The Vietnamese Service Center was founded in 1978 by a group of dedicated Christians under the leadership of Dr. Duc Xuan Nguyen, and was first incorporated with the California State on May 10, 1979 under the name Vietnamese Youth Center as a non-

profit organization with three purposes: (a) to help Vietnamese youth adjust to life in America, using the foundation of the Christian love, (b) to provide services for Vietnamese youth needs, (c) to help Vietnamese youth who are separated from their families have hope for the future. The name was changed on February 1, 1984, but the purposes remain the same.

In the first period from 1978, the center provided English classes, and cultural and social programs to the Vietnamese refugees in the community - the Vietnamese community was very small at that time, with the estimate about 5,000 in the total population. These services emphasised transmitting cultural values of the Vietnamese and American peoples to new immigrants, especially to children. The center also helped parents understand new values which the children learned from schools, friends, and community.

In the second period from 1980 to 1985, as an ecumenical outreach efforts of the Vietnamese Christians, the center developed more services such as community and family services, career counseling and training programs. The center is keenly aware of the needs of refugees to integrate into the new society without losing their own identity. It has been cooperating with other Mutual Assistance Associations (MAA) and other agencies to organize social and cultural events, teaching refugees the need to understand and to observe the laws, custom and etiquette of

the host community. The career and training program has focused primarily on the needs of motivating unemployed or underemployed refugees who have limited English but have a great desire to learn a marketable skill. These classes have been taught by Vietnamese professionals who are willing to donate their time to help refugees to learn a trade.<sup>17</sup> Their donated time is worth between \$130,000 and \$150,000 a year. The whole program emphasises self-development, the American work ethic, and the contribution of the refugees to the new society. Their efforts have been praised by leaders of the County such as Supervisor Roger Stanton, Mayor Jonathan Canon, and Assemblyman Richard Robinson, as well as the Los Angeles Times, the Orange County Register, and KNBC-TV. In the last five years, the center has grown from a small agency using volunteers to help young people into a service agency with special emphasis on vocational training. In the last three years, the center has trained over 800 refugees for employment, and about 75% of the trainees taught by volunteers have found jobs, while 45% of the refugees trained in the program supported by the United Way have also been placed in the work force.

Beside social works, the center has also provided opportunities to train Christian youth for local church services and for campus ministry. The Center has held two training camps each summer since 1981, one for high school students, the other for college students.

The programs at the Vietnamese Service Center have



received broad support from the Vietnamese and American communities. The center has been working with the Indochinese MAA to help refugees in their needs and in the development of the refugee community. It is helping the Cambodian Christian Church in Orange County and the Vietnamese Electronics Association in San Diego to set up similar programs for their communities.

Thus, the center plays a very important role in building the refugee community of Orange County and integrating it into the mainstream of society through services and community cooperation.

## END NOTES

<sup>1</sup>Galen Berry, "Special Report - Indochinese Refugees: Resettlement Progress," Christian Century (October 27, 1976)

<sup>2</sup>Interview with Mr. Charles Shetton, Director, World Relief Refugee Services Office in Southern California, November 19, 1985.

<sup>3</sup>Interview with Rev. Ehrhardt Lang, Chairperson of Vietnamese Church Task Force, Westminster, January 31, 1981.

<sup>4</sup>Interview with Ms Kathleen J. Cullinane, Director, Saint Anselm's IRCC, December 15, 1984.

<sup>5</sup>Harry Genet, "Evangelical Wins a Breakthrough on Asian Refugee Resettlement," Christianity Today (March 7, 1980)

<sup>6</sup>Interview with Rev. Van Dai, Pastor, Santa Ana Vietnamese Alliance Church, October 25, 1985.

<sup>7</sup>Interview with Rev. Vo Ngoc Thien An, Pastor, New Hope and Westminster Southern Baptist Church, November 25, 1985.

<sup>8</sup>Interview with Rev. Cao Tan Phat, Senior Pastor, Lakewood Vietnamese Assemblies of God Church, October 20, 1985.

<sup>9</sup>Interview with Rev. Ma Phuc Tuan, Pastor, Santa Ana Vietnamese Christian Church, June 18, 1985.

<sup>10</sup>Interview with Rev. Ehrhardt Lang, Pastor, Good Shepherd United Methodist Church, Westminster, California. March 8, 1981. Interview with Rev. Son Xuan Nguyen, Pastor, Vietnamese Congregation UMC at West Anaheim, October 21, 1985.

<sup>11</sup>Interview with Rev. Duc Xuan Nguyen, Chap to St. Anselm's IRCC, Pastor, The Vietnamese Redeemer Church in Orange County, October 18, 1985. Interview with Rev. Hai nam Nguyen, Pastor, Vietnamese Presbyterian Church in Garden Grove, California, December 16, 1985.

<sup>12</sup>Interview with Rev. Wynn Nguyen Trong Nguyen, Pastor, Vietnamese Lutheran Church, Garden Grove, California, December 5, 1985.

<sup>13</sup>Interview with Dr. Phu Hoang Le, Founder, Vietnamese Tape Ministries, Whittier, California, January 18, 1986.

<sup>14</sup>Ibid.

<sup>15</sup>Information received from the operations of 4 centers in Orange County, October 1985.

<sup>16</sup>Ibid., Dr. Phu Hoang Le.

## Chapter VI

## THE PROSPECT FOR THE FUTURE

1. The Needs of the Vietnamese Refugees

Ten years have passed since the arrival of the first "wave" of Vietnamese refugees in the United States in 1975. The study in the previous chapters presents two sides of the matter: the positiveness or the strengthes and the negativeness or the weaknesses. The Indochinese as a whole, and the Vietnamese refugees in particular, have dealt with many areas of adjustment to the new life in this country. But what does it mean to the Church and its ministries?

The Needs of Refugees: Opportunity for Evangelism

In the decade since Indochina fell to the communists, California has become the home-away-from-home for Cambodian, Laotians, and Vietnamese. According to the federal Office of Refugee Resettlement, statistics on the percentage of refugees living in California document the extent of secondary migration. In 1981, of all Indochinese refugees living in the United States, the percentage of those living in California was 34.3%; in 1982, 36.4%; in 1983, 37%, and in 1984, 40%.<sup>1</sup> As a survey of The Orange County Register shows, there are more Vietnamese living in Los Angeles and Orange County than anywhere else in the United States. The growth of the business district called "Little Saigon" on

Bolsa Avenue in Westminster and Garden Grove has helped turn Orange County into the Vietnamese capital of the United States.<sup>2</sup>

An estimated 20,000 to 50,000 people jam the shopping centers every weekend.<sup>3</sup> They come to buy fabrics, herbal medicines, Vietnamese food, and clothes. But more than that, they come to meet friends and share family news in restaurants, coffee shops, and delicatessens.<sup>4</sup> The Vietnamese refugees longed for an area where they could meet friends and relatives, and speak their native tongue.<sup>5</sup> Cong, a Vietnamese specialist said, "The immigrants need to be with their own. They have spiritual needs that cannot be met in isolation. They need to socialize with people from their homeland and share experiences."<sup>6</sup> Many problems have come to their lives in this new land:

Resettlement has not been without difficulties and problems - particularly those arising from the new living conditions - and the special psychology of people who suddenly found themselves in exile, having lost everything, and unable to protect or support their loved ones. Husbands who have been unable to learn the English language as quickly as they had hoped, have been unable to find jobs with the same status of respect as the ones they had had in Vietnam. A majority of housewives who began working to support their families, have often discovered that they are more capable of adapting to the adopted country than their husbands. ... The elderly, meanwhile, unable to speak the language and unable to drive, stay dependent on youngsters for their daily needs. If parents consider the support of those who have been left behind Vietnam a duty, they feel guilty when this duty is not fulfilled and the sending of gifts and money back home can become a source of conflict among members of the family.<sup>7</sup>

Those refugees had been in "re-education" concentration camps with heavy pressure and tight controls

everyday, sometimes "being confined to boxes or cages for a long period of time".<sup>8</sup> Besides other conditions:

They are often suffering from health problems associated with malnutrition and an unbalanced diet: bad teeth, eye defects, scurvy, ulcers. For some, meals never consisted of more than rice and salt, with occasional pieces of fish.<sup>9</sup>

Many other refugees were victims of sea pirates, rapes, beatings, or loss of loved ones. Mental health is emerging as a major of concern. A study in Santa Clara County demonstrated that the severity of mental health problems of 6% of the Vietnamese refugees surveyed placed them in "high need" of mental health services. "Southeast Asian refugee groups scored very, very high on scales of depression and anxiety," said Dr. Ken Meinhardt, chief of the county's Mental Health Department.<sup>10</sup>

Fear, guilt, nostalgia and nightmares tumble together when thoughts turn, as they often do, to people and places and horrors left behind. Depression, frustration, confusion all weigh heavily on the refugees, although the darkness is not always apparent to the outside world.<sup>11</sup>

"We are always smiling," said Mai Cong of Costa Mesa, a refugee who works for Orange County as a mental health specialist, "although may be it is a storm inside."

Studies have shown that, as a group, the Indochinese suffer from abnormal amounts of depression.

"It is hard for us to fathom the psychological adjustment that a refugee must make," Judy Chu, a psychologist with the UCLA Asian American Studies Center, testified before the L.A. County Commission for Human Relations last month.

"It is not surprising," she testified, "that research has found refugees to have a high and continuing level of depression, especially those who have suffered a setback in their economic leve. Doctors must now work as janitors or factory workers. Refugees

may realize that they are being exploited at a laborer's job, but they must repress such depressing thoughts."<sup>12</sup>.

The association with others who have gone through similar experiences is extremely important to the refugees as they adjust to what has happened to them and what they must now adapt to. But that is not final solution. They need the love and support of Jesus Christ. It is at this point that evangelism is so essential.

Family Evangelism As discussed in the chapter three, family plays an important role in Vietnamese culture as well as in social structure, even for the Vietnamese refugees now living in another land. The family, in the past as well as in the present, has been an important factor in the Vietnamese system of values. It is the center of the Vietnamese common life and the backbone of Vietnamese society. A Vietnamese child is taught from early childhood at home and then in school that the father is a ruling authority of family. The child is taught to be grateful to his/her parents, to obey, and to think of his/her parents. There is a very important principle one has to consider in evangelization of Vietnamese people, whether the one presenting the gospel is American or Vietnamese: family evangelism with first emphasize on the head of the household.

Asian family solidarity must be recognized in evangelism and the convert must be seen as a potential spearhead in his family ..... The convert should work in the home to establish a bridge-head, claiming Matthew 18:19-20 ..... Parents should not be neglected in the

obvious priority of youth evangelism....Asian families are increasingly avid readers. Tracts and magazine should be geared more to families, not just individuals.<sup>13</sup>

George W. Peters suggests four meaningful principles in family household evangelism:

1. The first and foremost condition is the clear realization that household evangelism and household salvation are the Biblical ideal and norm in evangelism and salvation.

2. We must focus our mission as well as our churches upon households and create a family atmosphere.

3. Household evangelism is most successful in people's homes, the place where the family gathers, where the members are at ease, and where they feel free to question and to react.

4. Household evangelism should begin with the parents, and especially with the father, if at all possible.

The point to be kept in mind is that whatever our service, may it be child evangelism, youth evangelism, women's evangelism, our goal is the family and not the individual member only.<sup>14</sup>

The author applied this principle when he was in Vietnam - although in situations of tight control in the years after 1975 - in the refugee camps, and in the local church to which he is ministered now. It has worked, even in quite different situations.

It may be difficult to apply this principle to a family that has been totally Americanized. But the Vietnamese refugees have been here just a decade, the family structure has not yet changed much, and this principle will be effective for a long time. With the enormous needs mentioned above among Vietnamese refugees, family evangelism will bring great results when one applies this principle with the three principles of identification, of love, and of testimony as discussed in chapter three. In addition to



that, the author used to employ the method of family for family. One family takes care to witness to another family with whom they have a close relationship. And of course, the head of the household takes the main responsibility to carry out the project with the strong support of the members of the family.

Personal Evangelism Personal evangelism is one of the most effective methods of response to the urgent needs of the Vietnamese refugees. It is also the easiest way of training the Vietnamese Christian ready for the task. Though applying "family evangelism" principles, one also needs to master personal evangelism because that is ultimately the entrance to the family. You may meet the refugees at many places in Orange County. They need a sincere friendship; they need someone who has true love and care for each one of them. They need the Savior for their own lives. Personal evangelism is done on a one-to-one basis. You can do it now. They need someone to tell them the Good News, to help them understand the message of Jesus Christ, and to assist them to response to.

The survey the author conducted for this project indicates that 83% of the Vietnamese refugees in the total sample are interested in receiving religious literature. (Please see chart 5-1, page ). As a whole, it shows that this is the golden opportunity for evangelism; the Vietnamese churches should get ready to response to these

urgent needs.

The Needs of Refugees: Opportunity for Church Planting, Transplanting As discussed in chapter 5, there are 7 Vietnamese Protestant Churches in Orange County at the present time. Each church affiliates with a different denomination. Three are transplanting churches: Santa Ana Alliance Church of the Christian and Missionary Alliance, Santa Ana Christian Church of the Assemblies of God, and Westminster Southern Baptist Church. Four are planting ministries: the Vietnamese United Methodist Church at West Anaheim, the Vietnamese Presbyterian Church in Garden Grove, the Church of the Redeemer of the Episcopal Church, and the Vietnamese Lutheran Church (Missouri Synod). With a total population of about 70,000 in Orange County, the beautiful number of seven is relatively small. In addition to that, according to "Proposed Refugee Admissions for FY 1986" of the Administration, Secretary of State George Shultz in the statement before the Subcommittee on Immigration and Refugee Policy of the Senate Judiciary Committee on September 17, 1985 proposed the regional admission ceiling of 40,000 for East Asia first asylum and 8,500 for the Orderly Departure Program from Vietnam.<sup>15</sup> This means that if the Congress approve it, there will be about 20,000 more Vietnamese coming in 1986, and even more in the future. With the number of new arrivals and second migration to Orange County discussed in chapter 5, one may expect to have 10,000 more Vietnamese to arrive in 1986. The total population of

Vietnamese in Orange County will reach 100,000 in the very near future.

As the above estimate comes true, this will be a great opportunity for the planting and transplanting ministry. Besides the Christians participating in those seven Vietnamese churches, there are quite a few others in other denominations.<sup>14</sup> These churches are getting ready for a Vietnamese Mission. As the survey among the Vietnamese refugees in Orange County which the author conducted for this project (chart 5-1) shows, 51% of the refugees think that belief is important to their lives. The more struggles they wrestle with, the more chance for them to put their faith in the Savior, who can help them to live a meaningful life. The churches should prepare to respond to this giant need of the Vietnamese people.

The Vietnamese Lutheran Church in Garden Grove - which was mentioned in chapter 5 - met for the first time in August 1983 with seven persons, including 6 members of the pastor's family. It had a total of 130 persons when the people celebrated the second anniversary last October, and an average attendance on Sunday of 75 to 80. This is a successful congregation and it tells of the promising future of evangelism, planting, and transplanting.

## 2. The Support of the American Churches

The Church as a community of believers is a

fundamental part of divine purpose, willed by God and established by God's act and nourished by his Word in order to carry out the ministry which was given by his son Jesus Christ in both devine and secular contexts.

The Spiritual and Social Gospel Let us take a look at the ministry of Jesus again. No where before in world literature had anyone seen a set of ethics which surpassed those of the Sermon on the Mount. A factor which remained was the interest of Jesus in the "kingdom of God." Is there the kingdom of God that had something to do with the end of this world and the dawning of the new age? Bruce D. Rahtjen answered that "the kingdom of God meant the WORLD AS GOD REALLY WANTS IT TO BE."<sup>17</sup>

Conservative Protestantism has emphasized the preservation of the transcendent, authoritative elements against nearly all cultural influences. It has insisted on the sanctity of a special experience of divine grace for salvation. "The church is the community of God's people rather than an institution, and must not be identified with any particular culture, social or political system, or human ideology."<sup>18</sup> Liberalism, on the other hand, emphasizes the relevance of the gospel to all of life and thus achieves a unique measure of transcendence of the church over the evil structure of human society, as Rahtjen has pointed out:

The social gospel movement succeeded in making the gospel relevant to the needs of society. But it has paid a high price for doing so. The doctrine of the Incarnation has been replaced by the figure of a teacher of ethics. The grace of God has been crowded out by the

inevitability of progress and the belief that man could work out his own collective salvation.<sup>19</sup>

One stresses the importance of preaching the Gospel to all sundry. The other stresses the important of the cup of water in the name of Christ. Social and Spiritual Gospel are not alternatives; they belong together.<sup>20</sup> The two dimensions of the Gospel began to merge into one whole piece recently. The Lausanne Covenant stated "Salvation we proclaim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead." or "we affirm that evangelism and socio-political involvement are both part of our Christian duty."<sup>21</sup>

World evangelism requires the whole church to take the whole gospel to the whole world. The church is at the very centre of God's cosmic purpose and is his appointed means of spreading the gospel. But a church which preaches the cross must itself be marked by the cross.<sup>22</sup>

In order to be ready for the responsibility, to have a ministry to both spiritual and social needs of the Vietnamese refugees in particular, and the society in general, it seems to the author, the first step of this duty would have to be taken within the church. "Let the church be the church" has been a slogan. Let the church be a witnessed and restored society is a more appropriate slogan. The church must be a sample of the kind of humanity within which, for example, faith and deed of the spiritual life, and the economic and racial differences of the social life are surmounted. Only then will the Church have anything to say to the refugees and the society that surround her about

how those differences must be dealt with. Otherwise, the preaching of the good news of salvation of Jesus Christ to the world as a standard of reconciliation between God and human beings, and among human beings is not her own experience and will be neither honest nor effective.

The Young Vietnamese Churches in Orange County The Vietnamese Churches in Orange County are very young and have many limitations in carrying out their ministries to the Vietnamese community. They will fail if the American churches, the ones who preach the cross, forget to be marked themselves by the cross. In a positive way, seven denominations are working with the seven Vietnamese churches in Orange County that they have transplanted, or planted. Some others are getting ready for involvement. With the promised market like that among the Vietnamese refugees in Orange County, the American churches do not have to go to other continents for missions. A mission is at their door. Still, many churches have kept a distance from the refugees.

Needs and Support of the American Churches Many of the Vietnamese refugees still remember the message which missionaries from many denominations and agencies spoke to them when they were in their homeland. They are listening now to what is being said in this country. The American churches and Christians have to understand that the refugees came here, not because they wanted a good life in this society, but because they had no where else to go.

Whether you were for the war or against it, the fact that the refugees are here is the product of the Vietnamese and American relationship of the last twenty years. The refugees' situation can be likened to that of a child born out of wedlock. You cannot say that I loved you at that time, but now you are going to have a baby so you have to take care of yourself. Also it is an opportunity for caring. Sometimes you want to help somebody, but you do not have an objective. The refugees can provide a framework within the Christian mission for love to be expressed by the congregation.<sup>23</sup>

As mentioned earlier, the refugees are going to stay here. They have become immigrants; they are becoming citizens. They are not going to go away. Some of them may move to other states. If conditions in Vietnam become better, some may go home. But most of them will stay here. Instead of ignoring the problem, churches should look at it as an opportunity, as a mission for sharing their love and concern. It provides an golden opportunity for the American churches to take the responsibility to help, to support the Vietnamese congregations at the present time in both evangelism and social concern, and then to get ready for them to integrate. They will surely follow in the American church's steps, to be involved in mission in the not too distant future.

### 3. The Capacity of the Vietnamese Congregations for Growth and Mission

As discussed in the chapter four, five out of the seven Vietnamese churches in Orange County have started since 1980. The latest one, the Lutheran Church (Missouri Synod) began its ministry in August 1983. It has grown very fast, from the attendance of seven in the first service, to

seventy five and over now. The Santa Ana Vietnamese Alliance Church held its first meeting on Christmas Day 1977; it has an average attendance of 230 at the present time, and is going to purchase the church building from the American CMA that it has shared for the last eight years. The growth of these two congregations, besides the development of other churches, give a bright picture for the future of the Vietnamese churches.

The Vietnamese people, due to the situations of consecutive war - the wars for liberation from the Chinese' and then the French domination, and the long thirty year civil war - have a high capacity to deal with surprise situations, but they also have limitations in dealing with long range planning. The Vietnamese churches in Orange County are not exceptions to this. Some changes have come. The Vietnamese churches in Southern California were invited to join the Billy Graham Crusade in the crusade which was held at Anaheim Stadium in July 1985. That was a good chance for the pastors, the leaders, and the congregation of the Vietnamese churches in Orange County to cooperate among themselves and with the whole crusade. All the pastors and the leaders of those seven churches had a chance to participate with representatives from other churches and agencies in Southern California in planning and working for the Church Leadership Development Conference which was held in Garden Grove November 21-23, 1985. The Conference attracted more than 200 delegates from the United States and



Canada, and representatives from Australia, Belgium, England, and West Germany. The purpose of the last conference was to give a chance for all traditions and denominations who have church planting and evangelism programs to sit down to design a strategy for Christian work among Vietnamese refugees and immigrants in the next decade, even though some do not at present see the need. All participants expressed their appreciation, found a good starting point, and expect another conference will be held in 1986, in order to set the strategy for evangelism and church development in the next ten years, and to plan for future conferences, trainings, and seminars for the needs of the local churches.

This is a good time for the churches in Orange County to demonstrate practical cooperation, to bring all the clergy and laity together for planning and to take action, in order to minister to their people in Orange County.

By bringing representatives of all organized groups together, this make for unity and trength and the elimination of destructive competition among the member organization. It also makes for joint planning instead of competitive planning. It tends to focus everyone's attention on the needs of the whole community, rather than upon increasing the prestige of one member organization in the competition for public support.<sup>24</sup>

When the pastors and leaders of the Vietnamese churches in Orange County are willing to sit down to plan a long range strategy for evangelism and church growth, it will not only affect the development of church planting and

transplanting ministries, but will also impact on many future ministries. This can motivate the Vietnamese Christians and the American churches in efforts to carry out the great commission to the Vietnamese refugees and to all immigrants, and to reach out to other people; furthermore, it can serve the community and enlarge the Kingdom of God in the area, and on a broader level.

## END NOTES

<sup>1</sup>Jeffrey Brody, "Why Indochinese Flock to California?" Orange County Register (November 29, 1985)

<sup>2</sup>Ibid.

<sup>3</sup>Jeffrey Brody, "Little Saigon," Orange County Register (September 25, 1984)

<sup>4</sup>Brody, "Why Indochinese Flock," 23.

<sup>5</sup>Brody, "Little Saigon."

<sup>6</sup>Brody, "Why Indochinese Flock."

<sup>7</sup>Pham Cao Duong, "Facing the New Life: The Vietnamese Family," Second Lives (California: South Coast Repertory, 1983), 30.

<sup>8</sup>"Interview with Ex-Prisoners Give Insight into Viet Camps," Orange County Register, (September 16, 1984).

<sup>9</sup>Ibid.

<sup>10</sup>Peter H. King and David Holley, "Indochinese Find Heaven, Pain in U.S.," Los Angeles Times (May 1, 1985).

<sup>11</sup>Ibid. R10.

<sup>12</sup>Ibid.

<sup>13</sup>Benjamin Chew, "The Unique Role of the Family in Asian Culture," Christ Seeks Asia, (Asian Congress on Evangelism, 1967), 255.

<sup>14</sup>George W. Peters, Saturation Evangelism, (Grand Rapids: Zondervon, 1970), 195.

<sup>15</sup>United States Department of State. "Proposed Refugee Admission for FY 1986," (Bureau of Public Affairs, Washington, DC, September 1985).

<sup>16</sup>Interview with Joseph White, Director, Vietnamese Christian Services, Garden Grove, California, November 19, 1985. Also with Rev. James Burren, pastor, Aconservative Baptist Church, Santa Ana, California, October 15, 1985.

<sup>17</sup>Bruce D. Rahtjen, Scripture and Social Action (Nashville: Abingdon Press, 1966), 70.

<sup>10</sup>C. Rene Padilla, The New Force of Evangelism, an International Sumposium on the Lauganne Covenant, (Downers Grove, IL: Intervaristy Press, 1976), 103.

<sup>19</sup>Rahtjen, 73.

<sup>20</sup>Michael Green, The First Thing Last (Nashville: Discipleship Resources, 1979), 29.

<sup>21</sup>Padilla, 87.

<sup>22</sup>Ibid., 104.

<sup>23</sup>Duc Nguyen, "We Should Build the Bridges by Doing Things Together," Second Lives, (Costa Mesa, CA: The South Coast Reperotry, 1983) 80.

<sup>24</sup>Clarence King, Working with People in Community Action (New York: Association Press, 1955) 130.

## Chapter VII

### SUMMARY AND CONCLUSION

Thus far, the author has developed this project into seven chapters. The summary of the problem and conclusions from the project are presented in this chapter.

#### Summary

This project deals with the problem of understanding the Vietnamese setting, in order to minister to the Vietnamese refugees in the framework of the Protestant ministry in Orange County.

Chapter One studies the Protestant work in Vietnam, with a brief historical review of the establishment of the Evangelical Church of Vietnam, the first Vietnamese Protestant Church. It also summarizes the major Christian activities in Vietnam till 1975.

Chapter Two deals with the Vietnamese refugees in the United States, with the reasons for the presence from the first "wave" in 1975 to the second "wave" of the last seven years since 1978, the resettlement process, with the second migration that changed the refugee communities. It sketches the tragedy that the refugees have endured, to help understanding a part of the sufferings of the refugees in fleeing their homeland.

Chapter Three studies the theological foundation of

evangelism and culture, the meaning of evangelism, evangelization, and the motivation, methods, content, and context of evangelism among the Vietnamese refugees. In order to evangelize the Vietnamese refugees, one should understand the principle of identification, of love, and of testimony for cross-culture evangelism.

Chapter Four deals with the development of the Vietnamese communities in Orange County with the refugee concentrations in Orange County, their successes and struggles in the areas of achieving self-sufficiency; overcoming culture shock, language barrier, education, and employment; and the impact on Orange County, with opinions from local residents and the refugees' expectations of integration into the new land. This chapter also addresses the problem that the Vietnamese refugees wrestle with in adjusting to the new life.

Chapter Five presents the Christian ministry to the Vietnamese refugees in Orange County since 1975, with the church role in the refugees' resettlement, the transplanting and planting ministries, and the parachurch organizations that have served the Vietnamese community.

Chapter Six deals with the prospect for the future. It studies the needs of the refugees that also provide a golden opportunity for evangelism, church planting, and transplanting, and the role and support of the American churches as the host in the community. It also paints a bright picture for the future of the Vietnamese churches,

and its ministry to the community.

### Conclusion

As mentioned in the introduction, the thesis of this project is that the Vietnamese in America are a special group of people who need to be understood before they can be evangelized and integrated into the church.

For the Vietnamese refugees who have settled in Orange County since 1975, the strain of reconciling the differences between cultures half a world apart has, in many instances, resulted a culture shock. The culture shock has had tremendous psychological impacts on every refugee. To become a refugee is to face loss: the loss of one's country, culture, family, and lifestyle. The refugees have wrestled with the new life in everyday existence. They have been thrust into a society that is radically different from their own.

The history of Orange County is a story of people migrating here in search of a better life. For decades, thousands of newcomers have settled in Orange County, helping to turn it into one of the most dynamic business centers of the country.<sup>1</sup>

Vietnamese refugees are the most recent newcomers to Orange County. Like the previous immigrants and refugees, they have brought with them little more than fears, expectations, and dreams. The Vietnamese refugees are different from other immigrants though, because they were

not moving where a support base of relatives, or ethnically similar people already were established. There were no Vietnamese communities ready to sponsor the refugees and explain to them the complexities of living in America.

Orange County has changed during the last ten years. Although the Vietnamese refugees community continues to grow economically and numerically, intangible problems persist. Problems involving members separated from the immediate family and involving the establishment for an ethnic identity within a new society continue to cause concern among the Vietnamese refugees. Problems related to fluency in English continue to plague many Vietnamese. A generation gap between teenagers who are acquiring more American traits and the older generation which wants to maintain Vietnamese value has become a problem for many families. And the list could go on. In this context, the Vietnamese refugees in Orange County are different from the Vietnamese in Vietnam: they are neither American, nor Vietnamese. They are in the process of being Americanized. Following are the suggestions for an effective Christian ministry to them.

#### Suggestions for Vietnamese Refugee Evangelization

1. It is suggested that Vietnamese pastors, leaders, and American related ministries to the Vietnamese make a strong and continuous effort to study and prepare materials for evangelism among the Vietnamese refugees in the United States consisting of: (a) the theology of evangelism, (b) a



theology of culture in the new context of American life, society, and culture, (c) guidelines for American churches and members in evangelism among Vietnamese refugees, (d) guidelines and models for evangelism for the Vietnamese churches and members in the principle of family and personal evangelism.

2. It is suggested that Vietnamese church pastors and leaders study and plan strategies for effective local church or area evangelism in the following: (a) all church training for evangelism in word and in deed, (b) goal setting to motivate all church members involved in evangelism in the local context, and (c) follow-up programs of "discipleship" for church growth.

#### Suggestions for the Vietnamese Churches

1. It is suggested that all the pastors and leaders of the Vietnamese churches in Orange County find ways to meet together on an monthly or bimonthly basis. This makes for unity and strength when all worship, pray, and plan together for the joint effort in evangelism and church growth.

2. It is suggested that all the Vietnamese churches in Orange County adopt the same motto "Christ for Vietnamese," even though there are differences because of denominations' theology and tradition, and that they have a strategy for evangelism. This effort will show the unity of the Church of Jesus Christ to the Vietnamese refugees.

3. It is suggested that the Vietnamese churches in Orange County meet together for short and long range planning for the future of the churches; it will help the church to have a long range plan appropriate to the needs of the local congregation.

4. It is suggested that the church pastors and leaders study and help the members to learn and understand the American culture, especially the American church and denomination with which the Vietnamese church is affiliated, as well as the other ethnic people and churches in the community.

5. It is suggested that the Vietnamese churches in Orange County find ways to form an ecumenical social service outreach to the refugees and others in the community.

6. It is suggested that the Vietnamese churches in Orange County find ways to raise support from Vietnamese and American communities to set up a Christian and Cultural Center in "Little Saigon" for evangelization to Vietnamese refugees and as an information service to the non-Vietnamese communities.

#### Suggestions for the American churches

1. It is suggested that the American churches find ways to help members understand the refugees in the following: (a) theological reflections on refugees, (b) Vietnamese culture and refugee journey from Vietnam to the first assylum, and to the third country, (c) the spiritual and

physical needs of refugees in this society.

2. It is suggested that the American churches study and support the Vietnamese para-church organizations, as an ecumenical outreach to the problem of the refugees in cross-cultural adjustment, vocational training, and employment.

3. It is suggested that the American churches in the county find ways to take the mediatelateral role between the local residents and the refugees to prevent tensions and to solve conflicts and provide understanding between the people in community.

4. It is suggested that the American churches and denominations, which plan to have transplanting and planting ministries, find ways to recruit potential leaders and candidates for ministry, giving them chances for formal training before starting ministry or mission. This will provide more chance for successful and effective ministry.

We do believe by hope, recognizing that we "have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed."<sup>2</sup> We do not lose heart because we know that God is faithful. This hope allows us to accept the reality of conflict without being either surprised or defeated. By this hope we know that nothing that happens is accidental to God, and believe that God has planned for each one of us in our lives, for the refugees' lives.

God has provided a mutual opportunity for the refugees to know God's love and salvation through His son Jesus Christ and by His Church's and His people's witnessing. Evangelization among the Vietnamese in America must be carried on by Vietnamese Christians for some time to come, not only because of the language barrier, but also because of the cultural and class differences. Vietnamese with higher degrees tend to turn to more lucrative professions, rather than serve the masses as spiritual advisors. Less educated Vietnamese are looked down upon as a class apart. Until there are substantially more Vietnamese ministers ministering to the Vietnamese, spiritual growth will be curtailed.

But only the love of God, and His salvation through His only son Jesus Christ can bring the true liberation and peace to the heart of Vietnamese people. In that definite belief and faith, the refugees will know and put their faith in the Lord Jesus, and the churches will grow and be a faithful witnesses for the good news in the city, in Orange County, in the United States, in the world, and in the future, in Vietnam. A promising future will come. Come and take the opportunity. Catch the chance, as you may lose it.

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<sup>1</sup>Delores Brooks Irwin, Kathryn Barton, "Refugees  
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≈ II Corinthians 4:7-9.

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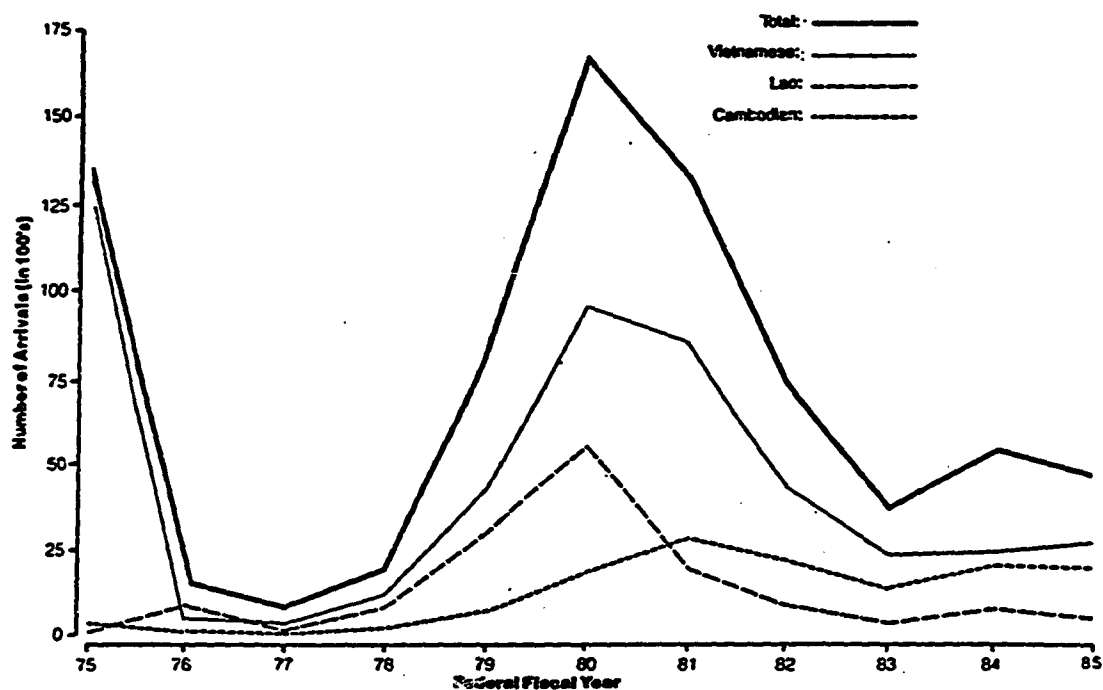
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APPENDIX

Chart 1-1  
SOUTHEAST ASIAN REFUGEE ARRIVALS BY NATIONALITY, FY 75-85



Federal Fiscal Year	Country of Nationality			Total a/
	Cambodia	Laos	Vietnam	
1985	19,131	5,181	25,209	49,528
1984	19,849	7,224	24,927	52,000
1983	13,114	2,835	23,459	39,408
1982	20,234	9,437	43,656	73,327
1981	27,100	19,300	86,100	132,500
1980	16,000	55,500	95,200	166,700
1979	6,000	30,200	44,500	80,700
1978	1,300	8,000	11,100	20,400
1977	300	400	1,900	2,600
1976 b/	1,100	10,200	3,200	14,500
1975	4,600	800	125,000	130,400
<b>TOTAL</b>	<b>128,700</b>	<b>149,100</b>	<b>484,300</b>	<b>762,100</b>

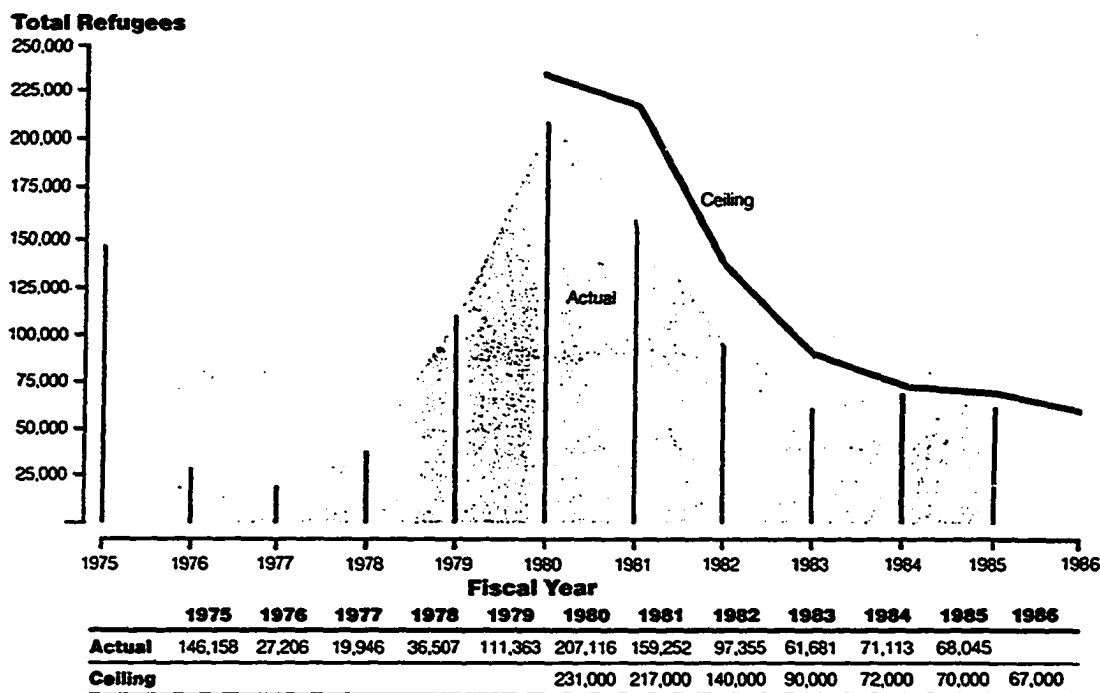
a/ Totals may not agree with U.S. State Department annual arrival data because they are based on different date files.

b/ Includes transition quarter.

Source: Linda W. Gordon, Chief Statistician, ORR, "Southeast Asian Refugee Migration to the United States," September 1984, and Office of Refugee Resettlement, U.S. Department of Health and Human Services.

Chart 1-2

## ACTUAL REFUGEE ADMISSIONS TO THE U.S. AND CEILINGS ON REFUGEE ADMISSIONS, FY 75-86



	FY 75	FY 76	FY 77	FY 78	FY 79	FY 80	FY 81	FY 82	FY 83	FY 84	FY 85	FY 86	TOTAL
AFRICA						955	2,119	3,326	2,648	2,747	1,953		13,748
ASIA (CEILINGS)						1,500	3,000	3,500	3,000	3,000a/	3,000	3,000	
ASIA	135,000	15,000	7,000	20,574	76,521	163,799	131,139	73,522	39,408	51,960	49,970		763,893
EASTERN EUROPE	1,947	1,754	1,755	2,245	3,393	5,025	6,704	10,780	12,083	10,285	9,350		65,323
SOVIET UNION	6,231	7,450	8,393	10,688	24,449	28,444	13,444	2,754	1,409	715	640		104,397
LATIN AMERICA	3,000	3,000	3,000	3,000	7,000	33,000	33,000	20,000	15,000b/	12,000a/b	9,000b/c	9,500b/	79,247
NEAR EAST AND SOUTH ASIA						2,231	3,829	6,369	5,465	5,246	5,994		29,134
TOTAL	146,158	27,206	19,946	36,507	111,363	207,116	159,252	97,355	61,681	71,113	68,045		1,005,742
						231,000	217,000	140,000	90,000	72,000	70,000	67,000	

a/ At the request of the State Department, 2,000 slots were transferred to the FY 84 ceiling for Asia, 1,000 from Eastern Europe and the Soviet Union, 750 from the Near East and South Asia, and 250 from Africa. The numbers in the table for FY 84 are the original unchanged ceilings.

b/ From FY 83 on, the Eastern Europe ceiling and combined with the ceiling for the Soviet Union.

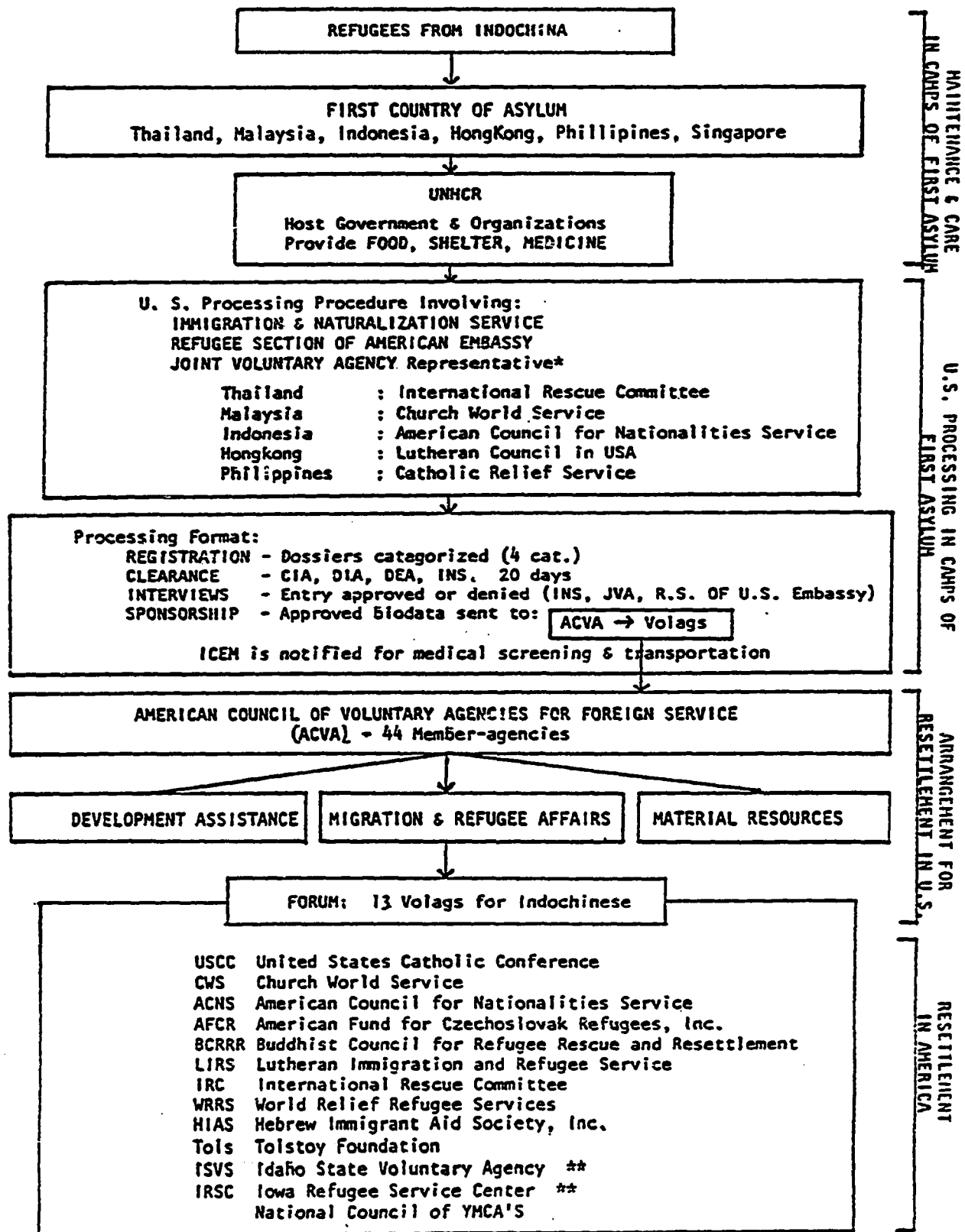
c/ At the request of the State Department, 2,000 slots were transferred from the FY 85 ceiling for Latin America and the Caribbean, 1,000 to Eastern Europe and the Soviet Union, 1,000 to the Near East and South Asia. The numbers in the table for FY 85 are the original unchanged ceilings.

d/ FY 80 ceiling for Latin America was divided: 19,000 for Cuba; 1,000 other. FY 81 ceiling for Latin America was divided: 2,500 for Cuba; 1,500 for other.

Note: Figures in shaded areas represent annual ceilings.

Source: Bureau for Refugee Programs/U.S. Department of State



PROCESSING AND RESETTLEMENT OF INDOCHINESE REFUGEES IN AMERICA

\* "Joint Voluntary Agency" is the term applied to U.S. voluntary agencies serving abroad.

\*\* Functioning in basically the same capacity as a voluntary agency

Chart 1-4

**SOUTHEAST ASIAN REFUGEES: ESTIMATED CUMULATIVE STATE POPULATIONS a/  
INCLUDING ENTRIES FROM 1975 THROUGH 9/30/84**

STATE OF RESIDENCE	ESTIMATED TOTAL		
ALABAMA.....	2,600	KENTUCKY.....	2,000
ALASKA.....	200	LOUISIANA.....	13,500
ARIZONA.....	4,300	MAINE.....	1,600
ARKANSAS.....	2,300	MARYLAND.....	8,500
CALIFORNIA.....	285,100	MASSACHUSETTS.....	19,300
COLORADO.....	10,700	MICHIGAN.....	10,000
CONNECTICUT.....	6,600	MINNESOTA.....	22,600
DELAWARE.....	300	MISSISSIPPI.....	1,700
DISTRICT OF COLUMBIA.....	1,400	MISSOURI.....	6,200
FLORIDA.....	11,500	MONTANA.....	800
GEORGIA.....	8,500	NEBRASKA.....	1,900
HAWAII.....	6,200	NEVADA.....	1,900
IDAHO.....	1,300	NEW HAMPSHIRE.....	700
ILLINOIS.....	23,400	NEW JERSEY.....	6,300
INDIANA.....	3,800	NEW MEXICO.....	1,800
IOWA.....	8,300	NEW YORK.....	24,800
KANSAS.....	9,400	NORTH CAROLINA.....	5,000
		NORTH DAKOTA.....	800
		OHIO.....	9,600
		OKLAHOMA.....	8,200
		OREGON.....	17,200
		PENNSYLVANIA.....	23,900
		RHODE ISLAND.....	5,100
		SOUTH CAROLINA.....	2,100
		SOUTH DAKOTA.....	900
		TENNESSEE.....	4,500
		TEXAS.....	51,300
		UTAH.....	7,800
		VERMONT.....	600
		VIRGINIA.....	21,000
		WASHINGTON.....	32,600
		WEST VIRGINIA.....	400
		WISCONSIN.....	10,300
		WYOMING.....	200
		GUAM.....	200
		OTHER TERRITORIES.....	b/
		TOTAL.....	711,000

**Note:** New adjustments for secondary migration were incorporated into these estimates as of 9/30/84.

**a/** Adjusted for secondary migration through 9/30/84, rounded to the nearest hundred.

**b/** Fewer than 100.

**Source:** Office of Refugee Resettlement

Note: New adjustments for secondary migration were incorporated into these estimates as of 9/30/84.

a/ Adjusted for secondary migration through 9/30/84, rounded to the nearest hundred.

b/ Fewer than 100.

Source: Office of Refugee Resettlement

Chart 2-1  
REFUGEE POPULATIONS OF CITIES IN ORANGE COUNTY

Preliminary Estimates of Total and Indochinese Populations of cities in Orange County for 1-1-82. (Source: Refugee Forum of Orange County, Population and Census Committee unpublished data and California State Department of Finance Controlled Population Estimates)

City	Total	Indochinese	
Anaheim	226,568	4,475	2.0%
Brea	30,699	75	0.2%
Buena Park	63,178	1,125	1.8%
Costa Mesa	83,853	4,875	5.8%
Cypress	39,948	300	0.8%
Fountain Valley	54,744	1,500	2.7%
Fullerton	103,482	2,725	2.6%
Garden Grove	126,151	9,400	7.5%
Huntington Beach	174,847	6,175	3.5%
Irvine	69,631	1,450	2.1%
Laguna Beach	18,090	25	0.1%
La Habra	46,288	250	0.5%
La Palma	15,340	75	0.5%
Los Alamitos	11,560	150	1.3%
Newport Beach	64,939	75	0.1%
Orange	94,417	2,950	3.1%
Placentia	36,511	775	2.1%
San Clemente	27,947	200	0.7%
San Juan Capistrano	20,294	125	0.6%
Santa Ana	215,050	16,400	7.7%
Seal Beach	26,056	50	0.2%
Stanton	25,039	1,400	5.6%
Tustin	38,223	925	2.4%
Villa Park	7,065	25	0.3%
Westminster	71,248	6,950	9.8%
Yorba Linda	30,362	100	0.3%
Unincorporated	272,847	4,400	1.6%
County Total:	1,993,831	~ 67,000	3.4%

Notes: 1) Definitions: The term "Indochinese" means those with origins in the Southeast Asian countries of Vietnam, Laos, and Cambodia. It includes Vietnamese, Laotians, Cambodians, ethnic Chinese, and other former residents of these countries who arrived in either refugee or non-refugee status, plus (U.S. citizen) children born to them in the U.S.

2) This table is not directly comparable to earlier Refugee Forum tables because it is based primarily on 1980 census data, rather than INS data, which is unavailable for 1981 and 1982. It does not include unincorporated areas served by the local postal zone as earlier Refugee Forum tables do. The estimates are preliminary and subject to change pending receipt of additional data.

3) "~" means approximately. Estimates of Indochinese are rounded to nearest 25, so this total may not add exactly due to rounding.

Chart 2-2

**REFUGEE RESIDENCE BACKGROUNDS**

	<u>Aggregate</u> (%)	<u>Vietnamese</u> (%)	<u>Laotian</u> (%)	<u>Hmong</u> (%)	<u>Cambodian</u> (%)
<b>"Number of residences since arriving in the United States."</b>					
Orange County only	53	44	80	77	76
Two residences	37	42	20	23	20
Three residences	8	11	0	0	4
Four residences	2	3	0	0	0

**LENGTH OF RESIDENCY IN ORANGE COUNTY: 1981 VERSUS 1984****"How long have you lived in Orange County?"**

	<u>Aggregate</u>		<u>Vietnamese</u>		<u>Lao</u>		<u>Hmong</u>		<u>Cambodian</u>	
	81 (%)	84 (%)	81 (%)	84 (%)	81 (%)	84 (%)	81 (%)	84 (%)	81 (%)	84 (%)
Less than one year	23	12	21	10	32	25	18	3	60	26
1 to 2 years	30	19	23	19	49	23	52	11	32	27
2 to 3 years	16	27	18	27	12	26	9	25	6	31
3 to 5 years	17	22	19	22	6	22	15	33	2	9
5 years or more	15	20	19	22	0	4	6	28	0	6

**LENGTH OF RESIDENCY IN THE UNITED STATES: 1981 VERSUS 1984****"How long have you lived in the United States?"**

	<u>Aggregate</u>		<u>Vietnamese</u>	<u>Lao</u>	<u>Hmong</u>	<u>Cambodian</u>
	1981 (%)	1984 (%)	1984 (%)	1984 (%)	1984 (%)	1984 (%)
Less than one year	15	6	5	10	0	17
1 to 2 years	29	15	15	18	3	23
2 to 3 years	10	26	25	27	17	39
3 to 5 years	9	22	19	39	43	15
5 years or more	37	31	36	5	36	6

Chart 2-3

<b>REFUGEE STUDENTS' LENGTH OF RESIDENCY IN THE U.S.</b>	
<b>Numbers of years Residing in U.S.</b>	<b>Percentage who are Students</b>
Less than 1 year	30
1 - 2 years	23
2 - 3 years	17
3 - 5 years	11
5 years or more	6

<b>REFUGEE STUDENT PROFILE AS RELATED TO AGE</b>	
<b>Age</b>	<b>Percentage who are Students</b>
18 - 24	27
25 - 34	16
35 - 44	16
45 and older	7

<b>REFUGEE STUDENT PROFILE AS RELATED TO GENDER</b>	
<b>Sex</b>	<b>Percentage who are Students</b>
Male	19
Female	12

Chart 2-4  
EDUCATION IN COUNTRY OF ORIGIN

	<u>Less Than High School</u> (%)	<u>High School</u> (%)	<u>More Than High School</u> (%)
<b>Aggregate</b>	41	41	17
<b>ETHNIC GROUP</b>			
Vietnamese	25	54	21
Loatian	80	12	8
Hmong	93	1	6
Cambodian	68	24	8
<b>HOW LONG IN U.S.</b>			
Less than 1 year	46	38	16
1 - 2 years	59	27	13
2 - 3 years	55	43	4
3 - 5 years	41	39	20
5 years or more	22	54	24
<b>SEX</b>			
Male	34	43	23
Female	49	40	11
<b>AGE</b>			
18 - 24	31	60	9
25 - 34	36	39	25
35 - 44	45	38	17
45 - 54	51	32	17
55 and older	56	40	4
<b>CURRENT JOB STATUS</b>			
Employed	20	52	28
Student	56	30	14
Unemployed	54	37	9

Chart 2-5

REFUGEES' EDUCATION IN THE U.S. AS RELATED TO AMOUNT OF TIME ENROLLED	
Total Months Spent Receiving Education	Percentage of Refugees Who Studied Each Length of Time
Less than 3 months	18
3 - 6 months	33
6 - 12 months	43
1 - 2 years	18
2 years or more	9

EDUCATION IN THE U.S.	
Percentage of Refugees Who Have Studied Full-Time and Part-Time	
Full-Time	54
Part-Time	56

EDUCATION IN THE U.S.	
Percentage of Refugees Who Attended Day and Night School	
Day	69
Night	29

Chart 2-6

LOCAL LOCATIONS WHERE REFUGEES HAVE STUDIED	
Location	Percentage who have studied in each location
College/University	42
High School/Adult Education	37
English/English As A Second Language Class	28
Vocational/Technical	9
Saint Anselm's	4
Transition Camp/Other	3

REFUGEE FIELD OF STUDY AS RELATED TO PLACE OF STUDY *						
Field of Study	Percentage Who Studied Each Field in Particular Location					
	College/ University	Vocational Technical	High School Adult Ed.	English/ ESL/Class	Saint Anselm's	Transition Camp
Humanities/ Business	60	9	57	10	2	2
Science/Maths.	65	0	30	12	0	6
Vocational/ Technical	68	25	38	22	0	8
Electronic/ Engineering	72	24	40	15	0	5
Computer/Science	86	27	32	4	5	0
English	34	8	37	36	5	3

\* Respondents Sometimes Listed More Than One Field of Study.



Chart 2-7

<b>REFUGEE EDUCATION IN COUNTRY OF ORIGIN AS RELATED TO TRAINING IN THE UNITED STATES</b>		
	<b>Percentage Who Have Never Received Any Training In U.S.</b>	<b>Percentage Who Are Not Presently Attending Classes</b>
Less than High School	28	45
High School	19	49
More than High School	18	37

<b>ENGLISH STUDY IN THE U.S.</b>			
	<b>Employed</b>	<b>Unemployed</b>	<b>Students</b>
Have studied English in U.S.	27	51	22
Have not studied English in U.S.	50	42	8

Chart 2-8

FIELD OF STUDY AS RELATED TO ETHNIC GROUP				
Field of Study	Percentage of Vietnamese who have studied in each field	Percentage of Laotians who have studied in each field	Percentage of Lao/Hmong who have studied in each field	Percentage of Cambodians who have studied in each field
English	53	67	86	88
Electronics/ Elect. Engr.	14	18	1	4
Humanities/ Business	14	4	7	2
Vocational/ Technical	11	6	4	2
Computer Science	6	0	0	0
Science/ Math	4	0	1	0
No Training	24	13	26	10

**PERCENTAGE OF REFUGEES ENROLLED IN SCHOOL  
AS RELATED TO ETHNIC GROUP**

"Are you presently going to any type of a school — such as a university, a trade school, night school, English classes?"

	Yes		1984	
	1981 (%)	1984 (%)	Full Time (%)	Part Time (%)
Aggregate	55	60	27	33
Ethnic Group				
Vietnamese	51	62	31	31
Lao	57	52	6	45
Hmong	73	59	20	38
Cambodian	74	56	21	35

**FIELDS OF STUDY AS RELATED TO ETHNIC GROUP**

	"What Are You Studying?"						No Training In U.S. (%)
	English (%)	Humanities/ Business (%)	Science/ Mathematics (%)	Vocational/ Technical (%)	Electronics/ Engineering (%)	Computer Science (%)	
Aggregate	46	17	9	13	19	12	1
Ethnic Group							
Vietnamese	40	16	11	14	22	14	0
Lao	75	5	3	10	8	3	10
Hmong	80	17	4	9	4	2	4
Cambodian	56	40	0	10	0	0	4

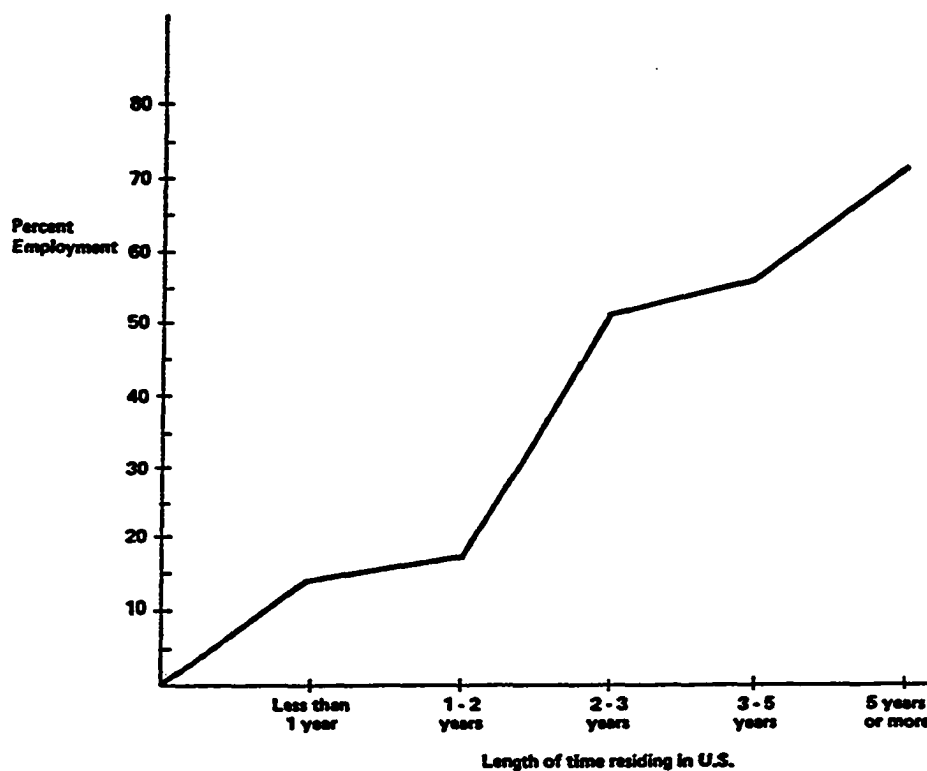
Chart 3-1

REFUGEE EMPLOYMENT AS RELATED TO AGE		
Age	Percentage of all refugees in each age group	Percentage of male age group employed
18 - 24	17	37
25 - 34	37	49
35 - 44	24	41
45 - 54	12.5	38
55 - 64	7	
65 and older	2.5	

REFUGEE EMPLOYMENT AS RELATED ETHNIC GROUP	
Ethnic Group	Percentage Employed
Vietnamese	43
Laotian	29
Cambodian	24
Lao Hmong	14

REFUGEE EMPLOYMENT AS RELATED TO GENDER	
Sex	Percentage Employed
Male	43
Female	31

Chart 3-2 **PERCENTAGE OF EMPLOYED REFUGEES SHOWS INCREASE AS LENGTH OF RESIDENCE GROWS**



**EMPLOYMENT ACCORDING TO LENGTH OF RESIDENCY IN THE UNITED STATES**

..... 1981 Part-time and full time employment  
 — 1984 Full-time employment only

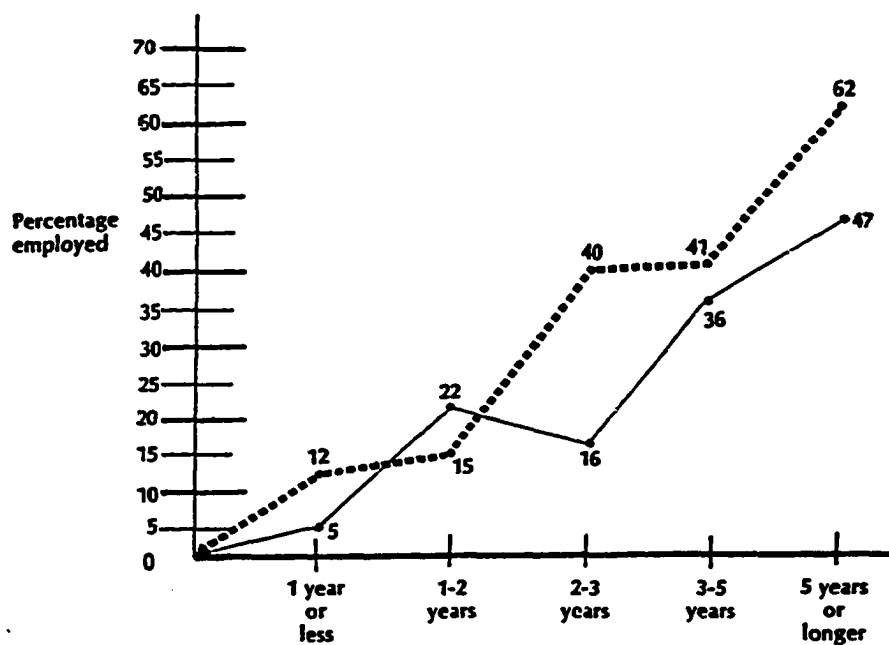


Chart 3-3  
REFUGEE EMPLOYMENT AS RELATED TO EDUCATION

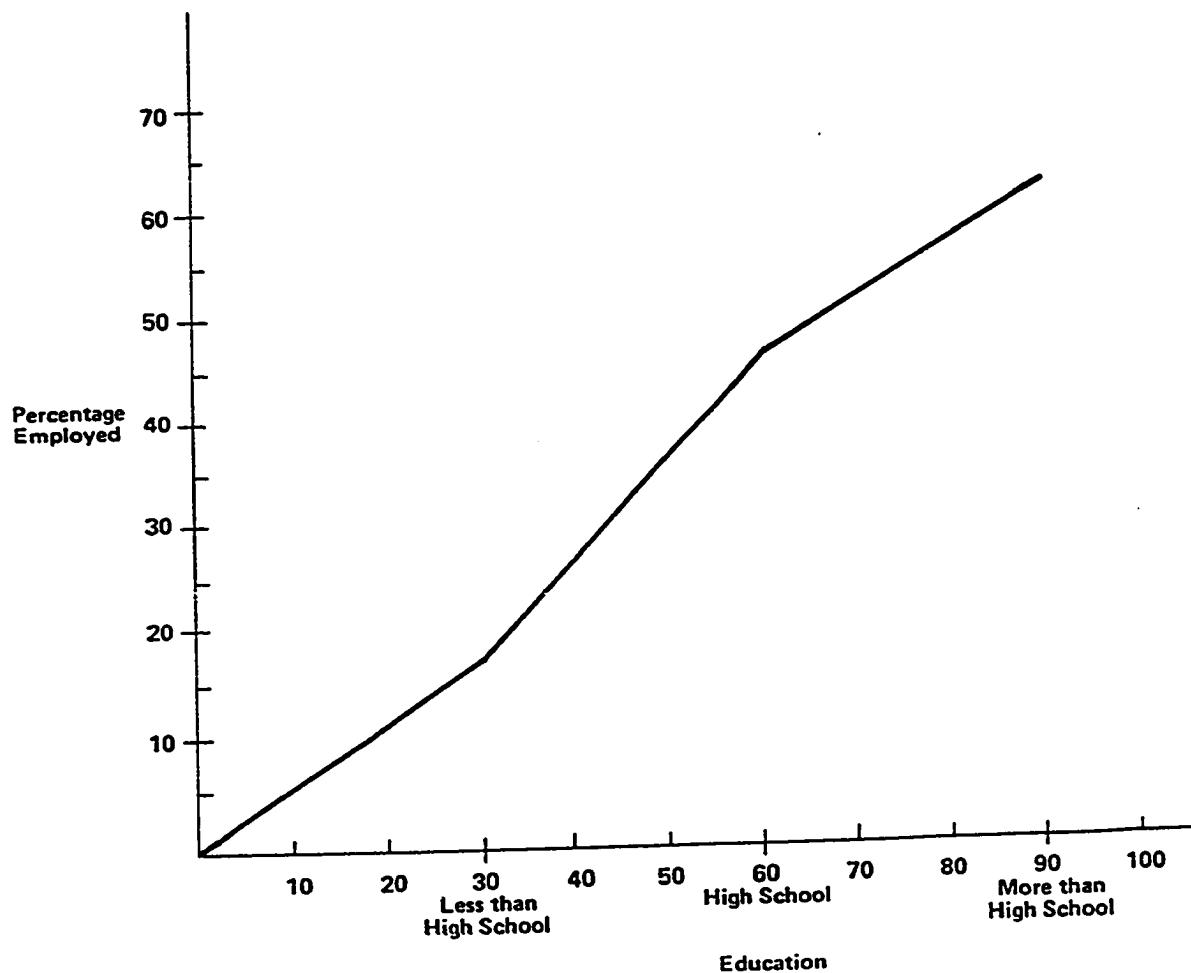


Chart 3-4  
REFUGEE OCCUPATIONS

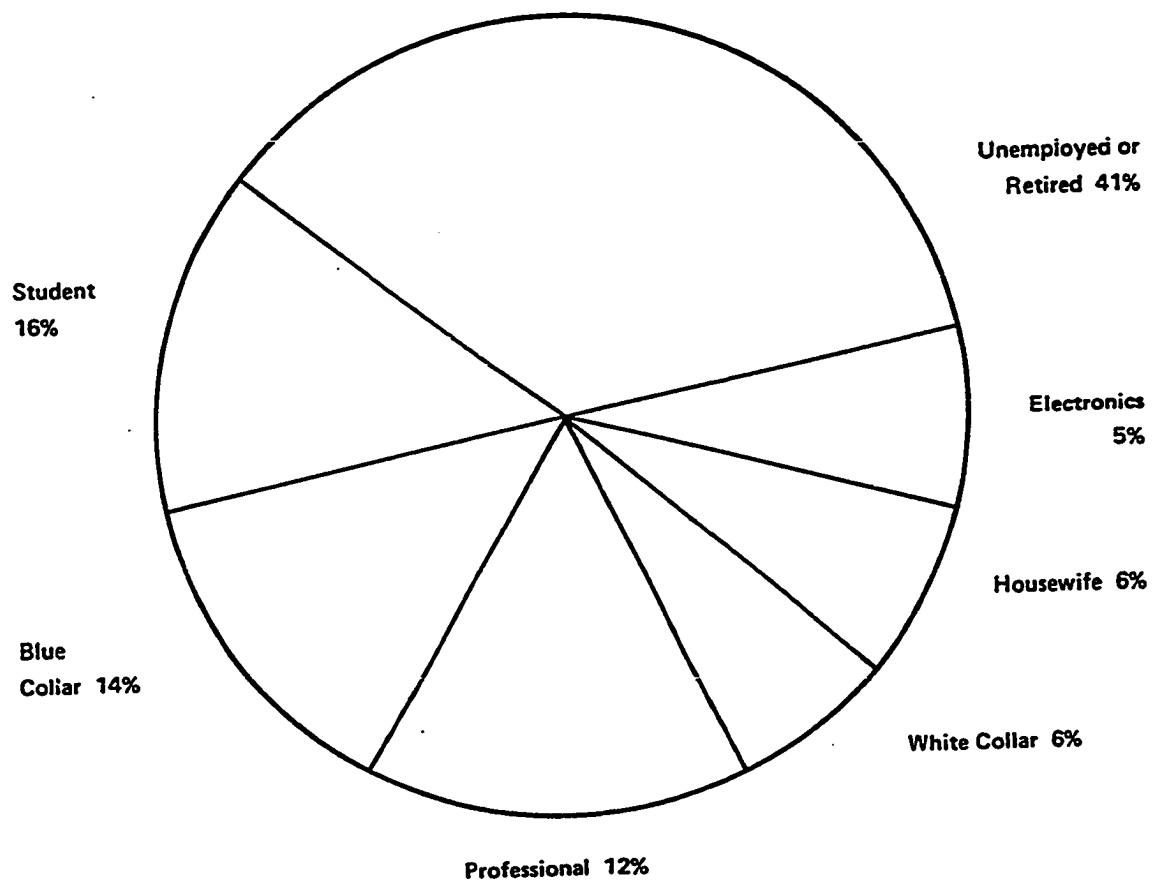


Chart 3-15  
REFUGEE OCCUPATION PROFILE

	Professional/ Technical (%)	White Collar (%)	Blue Collar (%)	Electronics (%)	Student (%)	Housewife (%)	Unemployed/ Retired (%)
Aggregate	12	6	14	5	16	6	41
<u>How long in U.S.</u>							
Less than 1 year	6	2	5	—	30	10	48
1 - 2 years	4	4	7	1	23	7	54
2 - 3 years	3	9	23	4	17	9	35
3 - 5 years	9	4	19	9	11	2	46
5 years or longer	23	9	20	9	6	4	29
<u>Sex</u>							
Male	13	5	17	7	19	--	39
Female	10	7	11	3	12	12	45
<u>Education Home Country</u>							
Less than high school	4	4	8	1	21	12	50
High school	11	7	21	6	11	3	41
More than high school	30	9	10	13	13	1	24
<u>English in Own Country</u>							
Yes	24	9	17	10	12	1	27
No	3	5	12	2	18	9	51

Chart 3-6  
**USE OF REFUGEES' SKILLS**

"Which of these choices best describes the kind of skills you believe you have?"

	<u>I Have Better Skills Than My Job Requires</u>	<u>I Have About The Right Skills</u>	<u>My Job Requires More Skills Than I Have</u>
	(%)	(%)	(%)
<b>Aggregate</b>	37	59	4
<b>ETHNIC GROUP</b>			
Vietnamese	42	57	1
Laotian	13	67	20
Hmong	10	70	20
Cambodian	8	83	9
<b>HOW LONG IN U.S.</b>			
Less than 1 year	22	67	11
1 - 2 Years	24	65	11
2 - 3 years	16	73	11
3 - 5 years	21	74	5
5 years or longer	47	52	1
<b>AGE</b>			
18 - 24	47	52	1
25 - 34	32	65	3
35 - 44	43	48	9
45 - 54	29	67	4
55 and older	56	44	-
<b>PRESENT OCCUPATION</b>			
Professional	35	64	2
Other white collar	37	60	3
Blue collar	41	51	8
Electronics	32	68	-
<b>EDUCATION OWN COUNTRY</b>			
Less than high school	18	74	8
High school	45	54	1
More than high school	37	57	6



Chart 3-7  
**REFUGEES' OPINION OF REACHING FUTURE EMPLOYMENT GOALS**  
"Will you be doing desired work by 1986?"

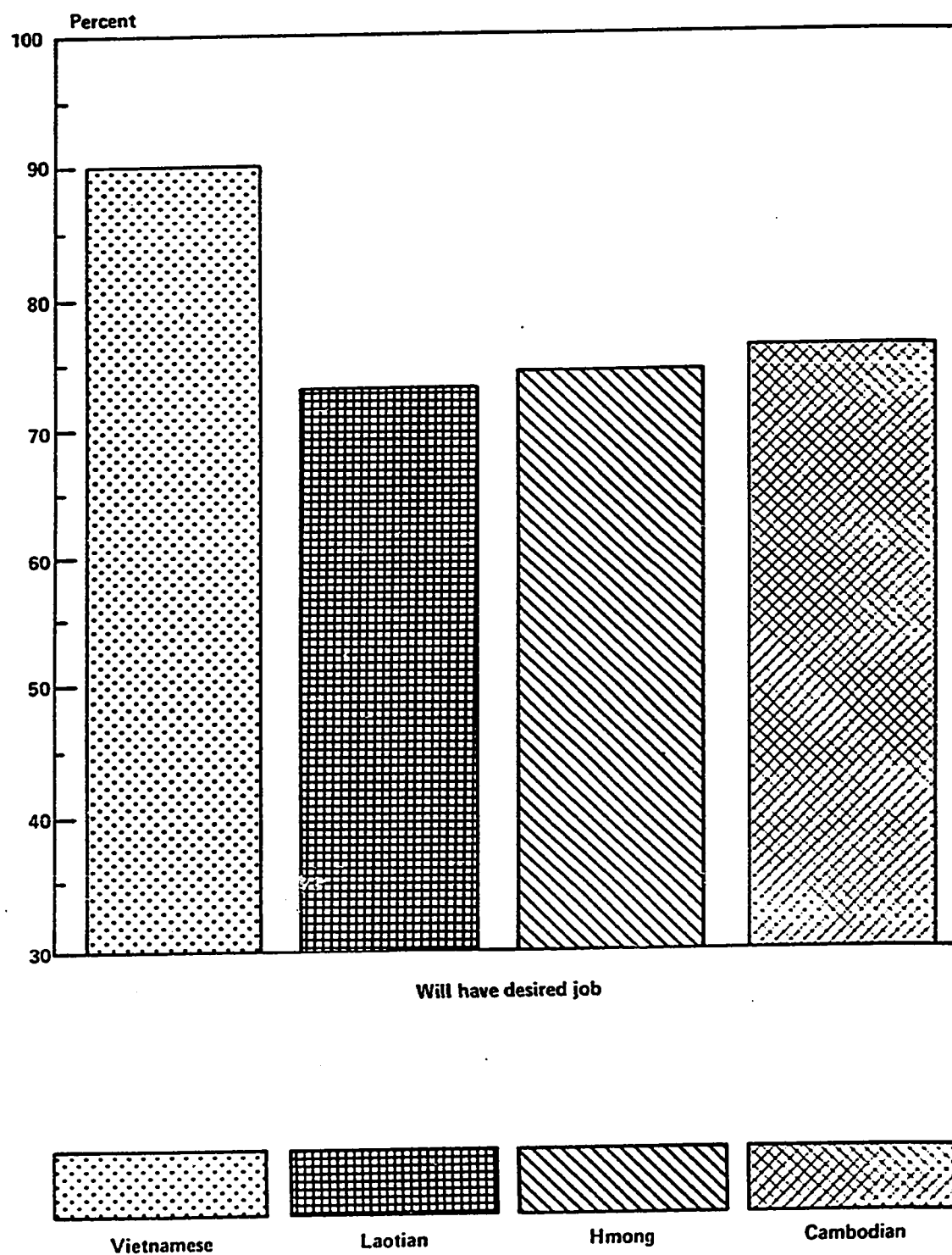
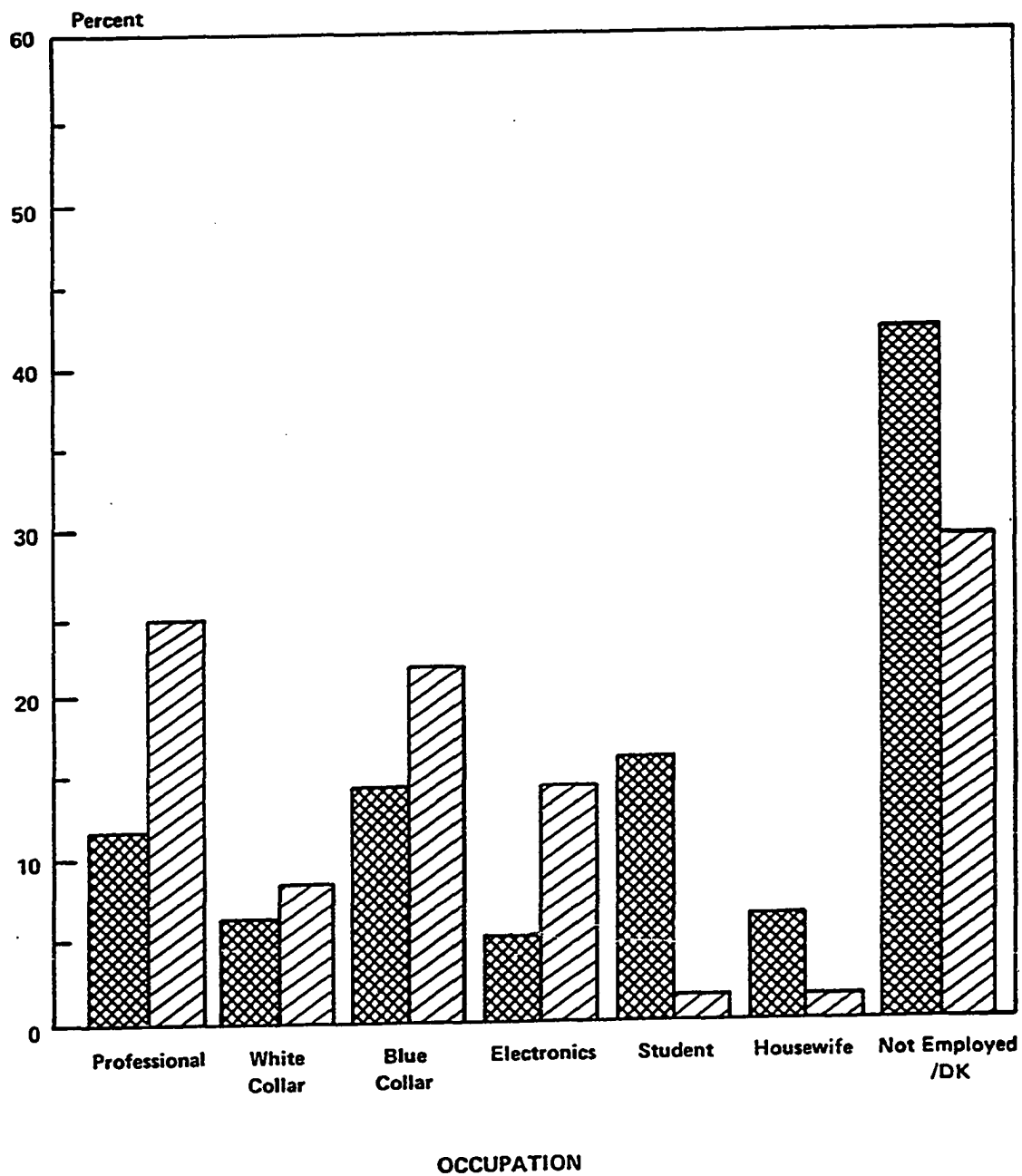


Chart 3-8

**REFUGEES' JOB EXPECTATIONS - CURRENT JOB VS. 1986 JOB**

1981



1986



Chart 3-9  
REFUGEES' ATTITUDES ABOUT WORK

	<u>Aggregate</u> (%)	<u>Vietnamese</u> (%)	<u>Loatian</u> (%)	<u>Hmong</u> (%)	<u>Cambodian</u> (%)
<b>"People at work take enough time to show me how to do my job."</b>					
Agree Strongly	37	41	30	17	14
Agree somewhat	45	49	20	33	43
Disagree somewhat	10	7	40	0	0
Disagree strongly	2	1	0	17	0
No opinion	6	2	10	33	43
<b>"People at work do not take enough time to show me how to do my job."</b>					
Agree strongly	6	5	40	0	20
Agree somewhat	17	15	20	50	20
Disagree somewhat	40	42	20	50	0
Disagree strongly	33	37	0	0	0
No opinion	4	1	20	0	60
<b>"I do not have a difficult time with the English language."</b>					
Agree strongly	20	24	0	0	0
Agree somewhat	40	43	10	50	43
Disagree somewhat	25	25	40	0	0
Disagree strongly	8	4	40	17	14
No opinion	7	4	10	33	43
<b>"I have a difficult time with the English language."</b>					
Agree strongly	11	9	60	0	0
Agree somewhat	33	33	0	75	20
Disagree somewhat	35	40	0	0	20
Disagree strongly	16	15	20	25	0
No opinion	5	3	20	0	60

Chart 3-10  
ATTITUDES ABOUT JOB

	<u>Aggregate</u> (%)	<u>Vietnamese</u> (%)	<u>Loatian</u> (%)	<u>Hmong</u> (%)	<u>Cambodian</u> (%)
<b>"I understand my supervisor's instructions."</b>					
Agree strongly	45	51	30	17	0
Agree somewhat	43	41	50	50	57
Disagree somewhat	5	5	10	0	0
Disagree strongly	1	1	0	0	0
No opinion	6	2	10	33	43
<b>"I do not understand my supervisor's instructions."</b>					
Agree strongly	20	20	40	0	20
Agree somewhat	17	15	20	50	20
Disagree somewhat	30	33	20	0	0
Disagree strongly	29	31	0	50	0
No opinion	4	1	20	0	60
<b>"People at work like to associate with me."</b>					
Agree strongly	43	48	30	0	14
Agree somewhat	43	44	30	67	43
Disagree somewhat	6	5	20	0	0
Disagree strongly	1	1	0	0	0
No opinion	7	2	20	33	43
<b>"People at work do not want to associate with me."</b>					
Agree strongly	8	9	20	0	0
Agree somewhat	16	15	20	25	20
Disagree somewhat	38	36	40	75	0
Disagree strongly	34	39	0	0	20
No opinion	4	1	20	0	60

Chart 3-11

**OCCUPATION PROFILE OF REFUGEES AS RELATED TO ETHNIC GROUP****VIETNAMESE**

<b>14% Professional Technical</b>
<b>6% White Collar</b>
<b>16% Blue Collar</b>
<b>6% Electronics</b>
<b>11% Student</b>
<b>4% Housewives</b>
<b>43% Out of Work/Retired</b>

**LAOTIANS**

<b>4% Professional Technical</b>
<b>10% White Collar</b>
<b>12% Blue Collar</b>
<b>4% Electronics</b>
<b>16% Students</b>
<b>17% Housewives</b>
<b>39% Out of Work/Retired</b>

**LAO HMONG**

<b>6% Professional Technical</b>
<b>3% White Collar</b>
<b>6% Blue Collar</b>
<b>0% Electronics</b>
<b>37% Student</b>
<b>11% Housewives</b>
<b>37% Out of Work/Retired</b>

**CAMBODIANS**

<b>4% Professional Technical</b>
<b>12% White Collar</b>
<b>6% Blue Collar</b>
<b>2% Electronics</b>
<b>32% Students</b>
<b>2% Housewives</b>
<b>42% Out of Work/Retired</b>

Chart 3-12  
**ADVANTAGES OF HIRING INDOCHINESE**

Orange County employers were asked to list the major advantages and disadvantages of hiring Indochinese.

1. Very hard, tireless workers.
2. Extremely dependable, reliable.
3. Eagerness to learn, to continue school, dedication to advancement.
4. Above average intelligence, quick learners.
5. Very loyal.
6. Always on time.
7. Good work habits.
8. Do not waste time.
9. Low absentee record.
10. Good manual skills, dexterity to work with small parts.
11. Good numerical skills.
12. Comprehension of electronics.
13. Very adaptable.
14. Eager to be independent, to own their own business.
15. Job stability.
16. Strict adherence to rules.
17. High self-esteem.
18. Do not cause problems with other employees.
19. Willingness to accept almost any type of work, any wage.
20. Availability of refugees in a tight labor market.
21. A way for a company to meet minority quotas.
22. A way to help refugees pay off government loans.
23. A humanitarian contribution.
24. A way to keep refugees off welfare.

**Chart 3-13**  
**DISADVANTAGES OF HIRING INDOCHINESE**

1. Language communication problems.
2. Cultural differences, value system is different. (Say yes, but mean no)
3. Slight of build, relatively less body strength than others, not strong enough for heavy lifting.
4. Expectations of advancement and promotion often are too high.
5. Too aggressive prematurely.
6. They feel entitled to a job.
7. Taking jobs away from Americans.
8. Tension between Indochinese and Hispanics in some cases.
9. Unstable, jump from job to job for a higher pay.
10. Do not adapt to time shifting work schedules.
11. Have to be trained. Many work only with each other.
12. Afraid of top management.
13. Difficult names.

Chart 4-1  
POSSIBLE CAUSES OF GOOD THINGS HAPPENING TO FAMILY

"Who or what would cause this to happen?"

	Refugee					Non-Refugee			
	Aggregate (%)	Vietnamese (%)	Laotian (%)	Hmong (%)	Cambodian (%)	Aggregate (%)	Hispanic (%)	Black (%)	Other Caucasian (%)
The Government	39	30	71	66	12	10	14	11	9
Own/Family effort	19	21	10	4	54	34	23	39	36
A job/Working hard	14	18	4	6	4	23	31	29	22
Education	8	8	9	11	4	3	8	7	2
God/Other	7	7	2	6	26	5	5	2	5
Improved economy	0	0	0	0	0	13	9	0	14
No opinion	13	16	4	7	0	12	9	12	12



Chart 4-2  
**AMERICA SHOULD HELP MORE**

"America should have done more to help us get settled in this country."

	<u>Agree Strongly</u> (%)	<u>Agree Somewhat</u> (%)	<u>Disagree Somewhat</u> (%)	<u>Disagree Strongly</u> (%)
<b>Aggregate</b>	41	30	24	5
<b>ETHNIC GROUP</b>				
Vietnamese	41	33	23	3
Laotian	39	25	14	22
Hmong	39	24	33	4
Cambodian	44	16	40	0
<b>PRESENT OCCUPATION</b>				
Professional/Technical	39	31	30	0
White collar	39	35	26	0
Blue collar	39	32	25	4
Electronics	10	36	40	14
Student	46	24	29	1
Housewife	31	56	10	3
Unemployed	41	31	20	8
<b>RELIGION</b>				
Catholic	47	27	25	3
Christian/Protestant	46	24	28	2
Buddhist	33	34	22	11
Other	34	34	32	0
<b>INCOME</b>				
Less than \$12,000	40	29	27	4
\$12,000 - \$18,000	40	32	23	5
\$18,000 - \$24,000	28	36	33	1
\$24,000 or more	31	35	27	7

Chart 4-3  
**NON-REFUGEE CONTACT WITH REFUGEES AS RELATED TO LOCATION**

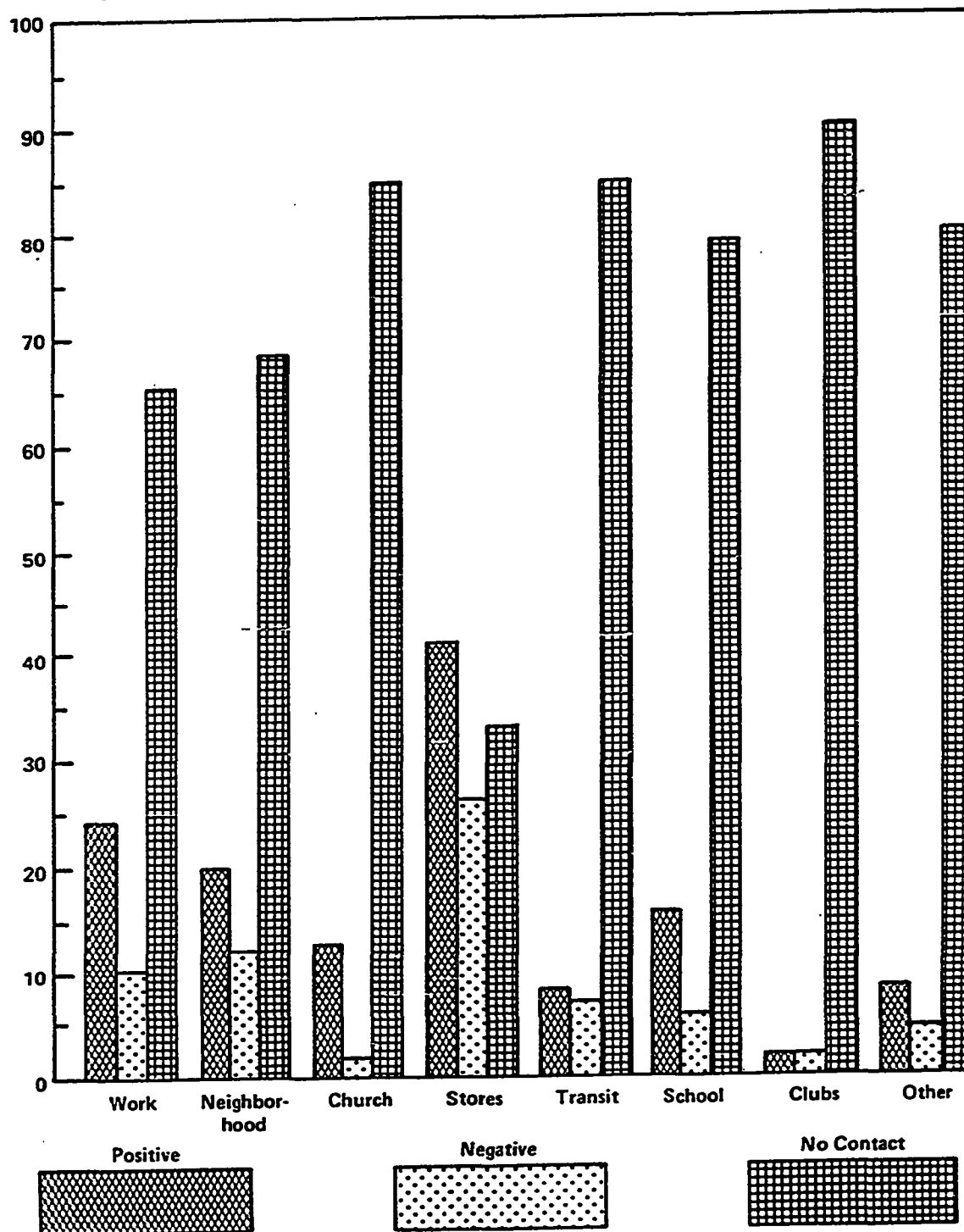


Chart 4-4  
WHAT NON-REFUGEES LIKE MOST ABOUT REFUGEE RESETTLEMENT

	It's the American Way (%)	Different Culture (%)	Hard Working (%)	Good People (%)	No Objection (%)	General Negative (%)	No Opinion (%)
<b>Aggregate</b>	11	10	9	11	16	35	8
<b><u>Ethnic Heritage</u></b>							
Hispanic	6	4	11	21	10	18	20
Black	14	5	5	18	23	18	17
Other/Caucasian	11	11	9	9	15	38	7
<b><u>City</u></b>							
Santa Ana	11	10	14	11	18	25	11
Garden Grove	6	9	4	21	16	42	2
Huntington Beach	12	11	6	12	15	44	
Anaheim	7	5	2	9	11	44	22
<b><u>Age</u></b>							
18 - 24	11	14	6	16	20	21	12
25 - 34	14	12	8	9	16	31	10
35 - 44	5	12	9	15	15	36	8
45 - 54	6	7	15	8	16	41	7
55 - 64	14	4	6	9	11	49	7
65 and older	14	6	11	10	21	34	4
<b><u>Education</u></b>							
Some high school/Less	9	4	5	17	18	26	21
High school graduate	8	8	6	12	15	43	8
Some college/Vocational	14	10	8	12	17	35	4
College graduate	8	13	13	4	14	39	9
Post-graduate	12	22	25	4	10	22	5
<b><u>Use Public Services</u></b>							
Yes	9	7	12	14	14	33	11
No	11	11	8	10	17	36	7

Chart 4-5

<b>WHAT ORANGE COUNTY RESIDENTS LIKE LEAST ABOUT REFUGEE RESETTLEMENT IN ORANGE COUNTY</b>	
	<i>Percentage who indicated this feeling</i>
<b>That some refugees are unemployed and receiving welfare</b>	<b>31</b>
<b>Get special treatment (low interest loans, special citizenship consideration and extra money)</b>	<b>7</b>
<b>Language Barrier</b>	<b>8</b>
<b>Culture/Manners</b>	<b>17</b>
<b>Overpopulation</b>	<b>8</b>
<b>Health Problem</b>	<b>3</b>
<b>General Negative</b>	<b>2</b>
<b>General Positive</b>	<b>17</b>
<b>No Opinion</b>	<b>7</b>

## Chart 5-1

A SURVEY AMONG VIETNAMESE REFUGEES  
IN ORANGE COUNTY\*

Of a total of 450 phone calls were made, 337 calls were adequately responded. Unless specified, the following numbers were calculated based on these 337 responds.

I. General Information

A. <u>Age</u>	<u>Percentage</u>
Under 18	12
18 - 25	15
26 - 40	47
41 - 60	19
Over 60	7
B. <u>Education</u>	<u>Percentage</u>
Elementary Level	37
Highschool	41
College	19
Graduate Level	3
C. <u>Job Status</u>	<u>Percentage</u>
Employment**	57
Unemployment	24
Fulltime Students	19

(\*\*) 11% of these people have gone to vocational training schools through voluntary agencies.

<u>D. Religion</u>	<u>Percentage</u>
Non-Religious	37
Buddhism	28
Catholic	21
Protestant	
(all denominations)	6
Others	8

## II. People's Responds to Vietnamese Mass Communication

<u>A. Newspapers and Periodicals</u>	<u>Percentage</u>
Vietnamese newspapers, magazines	91.6
Reading religious periodicals	17.9
Interesting in receiving religious materials.	83.0

<u>B. Radio Programs</u>	<u>Percentage</u>
Listening to <u>Chuong Trinh Nguon</u> <u>Song</u> , a radio program produced by the Vietnamese Ministry of World Literature Crusade (1982-1983).	36
Other Vietnamese radio programs.	61

<u>C. Television Programs</u>	<u>Percentage</u>
-------------------------------	-------------------

Watching saturday morning

Vietnamese TV programs.

83.7

### III. Resettlement

#### A. Sponsorship Percentage

Catholic Church 28

Protestant Church 32

#### B. People's Attitudes About Their New Life

- 15 % of the total of people in section III-A still hold a close relationship to the church, although half of them are not Christians.
- 51 % think that belief is important.
- 34 % feel their lives are settled.
- 59 % want to go back to their homeland.
- 90 % experience homesickness, especially in the Vietnamese holidays (Lunar Tet, April 30th, etc.).

\*The followings are questions asked by the author during the interviews with the Vietnamese refugees.

#### General Information

1. Would you please tell me in what range your age is? (e.g. under 18, 18-25, etc.).

2. May I know what your education level is? (namely, highschool, college, etc.); what is your current job status? (employed or unemployed, ... ), and what is your religion?

Responds to Mass Communication

1. Do you often read some kinds of Vietnamese newspapers, magazines or even a book?(yes/no)
2. Do you read any religious periodicals or use any religious book as a references? (yes/no)
3. Would you be interested in receiving some religious materials, for example, a newsletter, a book or tape...? (yes/no)
4. Did you listen to Chuong Trinh Nguon Song, (a radio program produced by the Vietnamese Ministries of World Literature Crusade) in 1982 - 1983? (yes/no)
5. What about the other Vietnamese radio programs, did you listen to those programs too? (yes/no)
6. There are Vietnamese programs on TV on every Saturday morning, do you watch these programs? (yes/no)

Resettlement

1. Were you sponsored by a Catholic church or Protestant church, or neither?
2. Do you still (often/occasionally) go to the church or participate in any church's activities?
3. Do you think that belief is important? (yes/no)
4. Would you like to express some of your feelings/ attitudes about your new life?



Chart 5-2

VIETNAMESE REFUGEES' RESPONDS UPON RECEIVING  
CHRISTIAN LITERATURES FROM VAN PHAM NGUON SONG

<u>Literatures and tapes for:</u>	<u>Through</u>	<u>Through</u>
	<u>Local Church</u>	<u>Post Office</u>
- Learning about the Christian belief.	1.5	.7
- Sharing the experiences of love, of life, and of homeland.	2.3	1.6
- Easter and Christmas holidays.		.9
- Lunar Tet, April 30th...		1.9
- Tracts, letters... related to local residence.		2.2